

O F F I C E S
FROM THE SERVICE-BOOKS
OF THE
HOLY EASTERN CHURCH:
WITH
TRANSLATION, NOTES, AND GLOSSARY,
BY
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ἤδη φέρομαι
ἐπὶ βαλβίδας
ἱερῶν ἐπέων·
ἤδη καναχεῖ
ὁμφὰ περὶ νοῦν.

Sunesius.

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TO

WILLIAM LEE, D.D.

**FELLOW OF TRINITY COLLEGE, AND
PROFESSOR OF ECCLESIASTICAL HISTORY**

**IN THE
UNIVERSITY OF DUBLIN.**

THIS VOLUME IS GRATEFULLY INSCRIBED.

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PREFACE.

The object of this book, planned some years since, is to facilitate the studies of those who desire to acquire some knowledge of the rites of the Eastern Church.

The Liturgies are, thanks to the labours of Dr. Neale, readily accessible, and for the remaining offices there is no work which gives so much information as his "Introduction to the History of the Holy Eastern Church". In its pages, as well as in those of Dr. King's "Rites and Ceremonies of the Greek Church in Russia" (London 1772) several of the offices which I have here inserted will be found translated. There is indeed but little in these pages which has not been before now given to the English reader, save the ordination of Deaconesses and portions of the services for the three chief festivals of the year.

J. G. /

A version of the Lauds of Easter Day has been given by Dr. Neale in his "Introduction",

and the Easter and Christmas Canons have been also translated by him in his "Hymns of the Eastern Church", to which I refer those who desire to see them treated as poems, as my translation is throughout designed merely to remind the reader that he has hymns and not collects before him.

I have, nevertheless, not hesitated to give them anew, as (setting aside the cost of the "Introduction" and the rarity of Dr. King's book) in no case is the original text given with these versions. My aim has been to put a ritual Chrestomathy into the hands of those who are commencing liturgical studies, and to smooth away some of the difficulties which beset their path.

How small a sample I have presented may be gathered from the fact that the Euchologion, from which the occasional offices have been given, consists (and that not in its largest issue) of nearly seven hundred quarto pages, while the class of service-books from which the Festal Hours are extracted amounts to sixteen quartos, and about four thousand pages. In the choice of the earlier portions of this book, I have been to some extent guided by the liturgical controversies of the day, and have accordingly given the Eastern version of those rites of the Book

of Common Prayer whose withdrawal or revision is sought by a section within the English Church, in order that it may be seen to what extent their demands accord with the teaching of the least changeful of communions. In the second portion, I have simply placed the offices of Christmas, Easter, and Pentecost side by side, as shewing most completely the manner in which the dogmatic teaching of the East finds its exponent in its ritual. There are many offices of great beauty which I should gladly have given, such as those of the Prayer-Oil and the Dedication of a Church on the one hand, and those of Palm Sunday and Good Friday on the other, but I could not have done so without unduly swelling the limits of the work. These offices, although in the form given here confined to the small body of Greek-speaking Christians, have a wider and less archæological interest. They are, with but slight modifications (not so great as those of the American Prayer-book when compared with the English), those in use in the vast and increasing Russian Church, whose Slavonic Service-books are direct translations from Greek originals. It is scarcely necessary to observe that nearly all the Hymns in these various offices are in rhyth-

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mical prose, scanned by accent alone, and unfettered by the laws of metre and quantity.

The exceptions are in Trimeter Iambics.

There is nothing in English which gives any clear idea of their structure. The nearest resemblance which I can suggest is that afforded by some portions of Southey's *Thalaba* and *Kehama*. I hesitated, when undertaking to translate them, whether I should not render them literally into ordinary prose, but I believe that the gain in exactness of meaning would have been more than counterbalanced by the utter unlikeness of form. I have therefore permitted myself a slight deviation from the letter of the text when I have given rhythmical prose. The Iambic hymns, which I have represented by ordinary dramatic verse, are less literal still, and where I have introduced, or, more frequently, just suggested rime, my version is sometimes only an imitation. The translation will not be found free from obscurities, but when the original writer has been careful to involve his meaning, as very often happens, it is not easy to reproduce him in pellucid English without giving a commentary thrice as long as the text.

In quotations from Holy Writ, I have followed the Authorized Version instead of trans-

lating from the LXX, save in the case of the Psalms, where the Prayer Book version (as nearer to the LXX) has been preferred. In numbering the Psalms, I have altered the headings in the English part to suit the Hebrew order, as the most familiar to general readers.

The notes are gathered from a variety of sources, of which it will be sufficient to indicate, in addition to the books already mentioned, Goar's edition of the Euchologion (Paris 1647), and Martene, *De Antiquis Ecclesiæ Ritibus*. They are meant only to suggest to the student how to solve similar problems for himself, and are by no means designed as a history or a rationale of the rites they illustrate. That is a task the execution of which would as far surpass my powers as it would the extent of this book. I believe that the glossary which I have appended will be found the most useful part of my attempt. The rarity and costliness of the lexicons which are necessary for the explanation of the commonest Greek liturgical terms put them, and the studies to which they are the keys, out of the reach of the majority of students, and have, I believe, mainly contributed to the prevalent ignorance of Eastern ritual. I had at first designed giving only the

difficult words which occur in the course of my own selections, but further thought induced me to expand my plan and to collect from Du Cange and other sources all the ecclesiastical terms which the student is not likely to find in Passow, Liddell and Scott, or other ordinary lexicons. Many words and meanings I have given which I have met only in Romaic, and a few which I have not been able to find in any glossaries, but which I have noted in the course of my general reading. The plan has been to some extent derived from the "Lexidion" of Dr. H. A. Daniel, but is on a somewhat larger scale than has been adopted by that eminent scholar. I have, for the sake of brevity, usually omitted two classes of words. I. Those which belong, strictly speaking, to theology alone, and which can be found in most good dictionaries. II. Common Latin words, transliterated into Greek without change of orthography or meaning, such as *σακέρω*. When Latin words are difficult, or have undergone any notable change, I have given them. I dare not hope that there are no mistakes nor involuntary omissions, and I shall be thankful for information and suggestions on these heads.

ΑΚΟΛΟΥΘΙΑΙ ΚΑΙ ΤΑΞΕΙΣ.

ΣΤΝΑΠΤΑΙ.

Η ΜΕΓΑΛΗ ΣΤΝΑΠΤΗ.

Λέγει αὐτὸς ὁ Ἱερεὺς, ἢ ὁ Διάκονος, εἰ ἔστιν.

*Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν. Ὁ Χορός·
Κύριε ἐλέησον.*

*Ἦπὲρ τῆς ἁνωθεν εἰρήνης, καὶ τῆς σωτηρίας
τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.*

*Ἦπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου,
εὐσταθείας τῶν ἀγίων τοῦ Θεοῦ Ἐκκλησιῶν,
καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου
δεηθῶμεν.*

*Ἦπὲρ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ
πίστεως εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων
ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.*

*Ἦπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεινός), τοῦ
τιμίου Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας,
παντὸς τοῦ Κλήρου καὶ τοῦ Λαοῦ, τοῦ Κυρίου
δεηθῶμεν.*

Ἦπὲρ τῶν εὐσεβεστάτων, καὶ θεοφυλάκτων

Βασιλέων ἡμῶν, παντὸς τοῦ Παλατίου, καὶ τοῦ Στρατοπέδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ συμπολεμῆσαι, καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμιον, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῆς ἀγίας Μονῆς (ἣ τῆς πόλεως) ταύτης, πάσης πόλεως, χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ θυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

Τῆς Παναγίας, ἀχράντου, ὑπερενλογημένης, ἐνδόξου Δεσποίνης ἡμῶν Θεοτόκου, καὶ αειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραδώμεθα.

Η ΜΙΚΡΑ ΣΤΝΑΠΤΗ.

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κτλ.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης,
ἐνδόξου, κτλ.

Ὁ Χορός· Σοὶ Κύριε.

Ἐκφώνως ὁ Ἱερεὺς·

Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἐστὶν ἡ Βασι-
λεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς,
καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν,
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

ΛΙΤΑΝΕΙΑ ΔΙΑΚΟΝΟΥ.

Εἰπώμεν πάντες ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ
ὅλης τῆς διανοίας ἡμῶν εἰπώμεν. Ὁ Χορός· Κύ-
ριε ἐλέησον, γ'.

Κύριε παντοκράτορ, ὁ Θεὸς τῶν Πατέρων
ἡμῶν, δεόμεθα σου, ἐπάκουσον, καὶ ἐλέησον.

Ἐλέησον ἡμᾶς ὁ Θεὸς, κατὰ τὸ μέγα ἔλεός
σου, δεόμεθα σου, ἐπάκουσον, καὶ ἐλέησον.

Ἔτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν
(τοῦ δεινός), καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν Ἀδελ-
φότητος.

Ἔτι δεόμεθα ὑπὲρ τῶν μακαρίων, καὶ ἀει-
μνήστων Κτιτόρων τῆς ἁγίας Μονῆς ταύτης (ἡ
τοῦ ἁγίου οἴκου τούτου), καὶ ὑπὲρ πάντων τῶν
προαναπανυσσάμενων πατέρων, καὶ ἀδελφῶν ἡμῶν,
τῶν ἐνθάδε εὐσεβῶς κειμένων, καὶ ἀπανταχοῦ
Ὁρθοδόξων.

"Ετι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως, καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν Ἀδελφῶν τῆς ἁγίας Μονῆς ταύτης (ἡ τοῦ ἁγίου οἴκου τούτου).

"Ετι δεόμεθα ὑπὲρ τῶν καρποφορούντων, καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ Ναῷ τούτῳ, κοπιῶντων, ψαλλόντων, καὶ ὑπὲρ τοῦ περιεστῶτος Λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος.

Ὁ Λαός. Εἰς πολλὰ ἔτη, Δέσποτα.

Ἐκφώνως ὁ Ἱερεὺς.

"Οτι ἐλεήμων, καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ ἁγίῳ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν. Καὶ ὁ Λαὸς τὸ, Καταξίωσον, Κύριε.

Ὁ Διάκονος.

Πληρώσωμεν τὴν ἐσπερινὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὁ Χορός. Κύριε ἐλέησον. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεὸς τῇ σῇ χάριτι.

Τὴν ἐσπέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικήν, καὶ ἀναμάρτητον παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου Κύριε.

"Αγγελον εἰρήνης, πιστὸν ὁδηγὸν, φύλακα

τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Συγγνώμην, καὶ ἄφεσιν τῶν ἁμαρτιῶν, καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὰ καλὰ, καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικὰ, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, κτλ.

ΕΥΧΗ

ΕΙΣ ΤΟ ΠΟΙΗΣΑΙ ΚΑΤΗΧΟΥΜΕΝΟΝ.

Λύει ὁ Ἱερεὺς τὴν ζώνην τοῦ μέλλοντος φωτισθῆναι, καὶ ἀποδύει, καὶ ὑπολύει αὐτόν· καὶ ἵστησιν αὐτὸν κατὰ Ἀνατολὰς, μονοχίτωνα, λυσίζωνον, ἄσκεπῃ, καὶ ἀννπόδετον, ἔχοντα τὰς χεῖρας κάτω· καὶ ἐμφυσᾷ εἰς τὸ πρόσωπον αὐτοῦ τρις, καὶ σφραγίζει αὐτοῦ τὸ μέτωπον, καὶ τὸ στῆθος, ἐκ τρίτου, καὶ ἐπιτίθησι τὴν χεῖρα ἐπὶ τὴν κεφαλὴν αὐτοῦ, λέγων·

Ἐπὶ τῷ ὀνόματί σου, Κύριε, ὁ θεὸς τῆς ἀληθείας, καὶ τοῦ μονογενοῦς σου Υἱοῦ, καὶ τοῦ ἁγίου σου Πνεύματος, ἐπιτίθημι τὴν χεῖρά μου ἐπὶ τὸν δοῦλόν σου (τόν δε) τὸν καταξιωθέντα φυγεῖν ἐπὶ τὸ ἅγιον ὄνομά σου, καὶ ὑπὸ τὴν σκέπη τῶν πτερύγων σου διαφυλαχθῆναι. Ἀπόστησον ἀπ' αὐτοῦ τὴν παλαιὰν ἐκείνην πλάνην, καὶ ἐμπλησον αὐτόν τῆς εἰς σὲ πίστεως, καὶ ἐλπίδος, καὶ ἀγάπης· ἵνα γνῶ, ὅτι σὺ εἶ μόνος Θεὸς ἀληθινός, καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, καὶ τὸ

ἅγιόν σου Πνεῦμα. Δὸς αὐτῷ ἐν πάσαις ταῖς ἐντολαῖς σου πορευθῆναι, καὶ τὰ ἄρεστά σοι φυλάξαι· ὅτι ἐὰν ποιήσῃ αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς. Γράψον αὐτὸν ἐν βίβλῳ ζωῆς σου, καὶ ἔνωσον αὐτὸν τῇ ποιμνῇ τῆς κληρονομίας σου· δοξασθήτω τὸ ὄνομά σου τὸ ἅγιον ἐπ' αὐτῷ, καὶ τοῦ ἀγαπητοῦ σου Υἱοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τοῦ ζωοποιοῦ σου Πνεύματος. Ἔστωσαν οἱ ὀφθαλμοί σου ἀτενίζοντες εἰς αὐτὸν ἐν ἐλέει διαπαντός, καὶ τὰ ὦτά σου τοῦ ἀκούειν τῆς φωνῆς δεήσεως αὐτοῦ. Εὐφρανὼν αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ, καὶ ἐν παντὶ τῷ γένει αὐτοῦ· ἵνα ἐξομολογήσῃται σοι, προσκυνῶν καὶ δοξάζων τὸ ὄνομά σου τὸ μέγα καὶ ὑψίστον, καὶ αἰνέσῃ σε διαπαντός πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ. Σὲ γὰρ ὑμνεῖ πᾶσα ἡ δύναμις τῶν οὐρανῶν, καὶ σοῦ ἐστὶν ἡ δόξα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἀφορκισμὸς Α'.

Τοῦ Κυρίου δεηθῶμεν.

Ἐπιτιμᾶ σοι Κύριος, Διάβολε, ὁ παραγενόμενος εἰς τὸν κόσμον, καὶ κατασκηνώσας ἐν ἀνθρώποις, ἵνα τὴν σὴν καθέλῃ τυραννίδα, καὶ τοὺς ἀνθρώπους ἐξέλῃται· ὃς ἐπὶ ξύλου τὰς ἀντικειμένους δυνάμεις ἐθριάμβευσεν, ἡλίου σκοτισθέντος, καὶ γῆς σαλευομένης, καὶ μνημάτων ἀνοιγομένων, καὶ σωματῶν Ἀγίων ἀνισταμένων·

ὃς ἔλυσε θανάτῳ τὸν θάνατον, καὶ κατήργησε τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι σὲ τὸν Διάβολον. Ὁρκίζω σε κατὰ τοῦ Θεοῦ, τοῦ δείξαντος τὸ ξύλον τῆς ζωῆς, καὶ τάξαντος τὰ Χερουβὶμ, καὶ τὴν φλογίνην ῥομφαίαν τὴν στρεφομένην φρουρεῖν αὐτό. Ἐπιτιμῆθητι, καὶ ἀναχώρησον· κατ' ἐκείνου γάρ σε ὀρκίζω, τοῦ περιπατήσαντος, ὡς ἐπὶ ξηρᾶς, ἐπὶ νῶτα θαλάσσης, καὶ ἐπιτιμῆσαντος τῇ λαίλαπι τῶν ἀνέμων· οὐ τὸ βλέμμα ξηραίνει ἀβύσσους, καὶ ἡ ἀπειλὴ τῇκει ὄρη. Αὐτὸς γὰρ καὶ νῦν ἐπιτάσσει σοι δι' ἡμῶν· Φοβήθητι, ἔξελθε, καὶ ὑπαναχώρησον ἀπὸ τοῦ πλάσματος τούτου, καὶ μὴ ὑποστρέψης, μηδὲ ὑποκρυβῆς ἐν αὐτῷ, μηδὲ συναντήσης αὐτῷ, ἢ ἐνεργήσης, μὴ ἐν νυκτι, μὴ ἐν ἡμέρᾳ, ἢ ὥρᾳ, ἢ ἐν μεσημβρίᾳ· ἀλλὰ ἄπελθε εἰς τὸν ἴδιον τάρταρον, ἕως τῆς ἡτοιμασμένης μεγάλης ἡμέρας τῆς κρίσεως. Φοβήθητι τὸν Θεὸν τὸν καθήμενον ἐπὶ τῶν Χερουβὶμ, καὶ ἐπιβλέποντα ἀβύσσους· ὃν τρέμουνσιν Ἄγγελοι, Ἀρχάγγελοι, Θρόνοι, Κυριότητες, Ἀρχαὶ, Ἐξουσίαι, Δυνάμεις, τὰ πολυόμματα Χερουβὶμ, καὶ τὰ ἑξαπτέρυγα Σεραφίμ· ὃν τρέμει ὁ οὐρανὸς, καὶ ἡ γῆ, ἡ θάλασσα, καὶ πάντα τὰ ἐν αὐτοῖς. Ἐξελθε, καὶ ἀναχώρησον ἀπὸ τοῦ σφραγισθέντος νεολέκτου στρατιώτου Χριστοῦ τοῦ Θεοῦ ἡμῶν· κατ' ἐκείνου γάρ σε ὀρκίζω, τοῦ περιπατοῦντος ἐπὶ πτερόγων ἀνέμων, τοῦ ποιοῦντος τοὺς Ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον· ἔξελθε, καὶ

ἀναχώρησον ἀπὸ τοῦ πλάσματος τούτου σὺν πάσῃ τῇ δυνάμει καὶ τοῖς ἀγγέλοις σου. Ὅτι δεδοξασται τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἀφορκισμὸς Β.

Τοῦ Κυρίου δεηθῶμεν.

Ὁ Θεὸς ὁ ἅγιος, ὁ φοβερὸς καὶ ἐνδοξος, ὁ ἐπὶ πᾶσι τοῖς ἔργοις καὶ τῇ ἰσχύϊ αὐτοῦ ἀκατάληπτος, καὶ ἀνεξιχνίαστος ὑπάρχων· αὐτὸς ὁ προσορίσας σοι, Διάβολε, τῆς αἰωνίου κολάσεως τὴν τιμωρίαν, δι' ἡμῶν τῶν ἀχρείων αὐτοῦ δούλων κελεύει σοι, καὶ πάσῃ τῇ συνεργῷ σου δυνάμει, ἀποστῆναι ἀπὸ τοῦ νεωστὶ σφραγισθέντος ἐπ' ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ ἀληθινοῦ Θεοῦ ἡμῶν. Ὁρκίζω σε, οὖν παμπόνηρον, καὶ ἀκάθαρτον, καὶ μιαρὸν, καὶ ἐβδελυγμένον, καὶ ἀλλότριον πνεῦμα, κατὰ τῆς δυνάμεως Ἰησοῦ Χριστοῦ, τοῦ πᾶσαν ἐξουσίαν ἔχοντος ἐν οὐρανῷ καὶ ἐπὶ γῆς, τοῦ εἰπόντος τῷ κωφῷ καὶ ἀλάλῳ δαίμονι· Ἐξέλθε ἀπὸ τοῦ ἀνθρώπου, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. Ἀναχώρησον, γνώρισον τὴν σὴν ματαίαν δύναμιν, τὴν μηδὲ χοίρων ἐξουσίαν ἔχουσαν. Ἵπομνήσθητι τοῦ ἐπιτάξαντός σοι κατὰ τὴν σὴν αἴτησιν, εἰς τὴν ἀγέλην τῶν χοίρων εἰσελθεῖν. Φοβήθητι τὸν Θεόν, οὗ τῷ προστάγματι ἡ γῆ καθ' ὑδάτων ἐστήρικται· τὸν κτίσαντα τὸν οὐρανὸν, καὶ στήσαντα τὰ ὄρη σταθμῷ, καὶ τὰς

νάπας ξυγῶ, καὶ θέντα ἄμμον θαλάσση ὄριον, καὶ ἐν ὕδατι σφοδρῶ τρίβον ἀσφαλῆ· τὸν ἀπτόμενον τῶν ὀρέων, καὶ καπνίζονται· τὸν ἀναβαλλόμενον φῶς ὡς ἱμάτιον· τὸν ἐκτείναντα τὸν οὐρανὸν ὥσει δέξῳ· τὸν στεγάζοντα ἐν ὕδασι τὰ ὑπερῶα αὐτοῦ· τὸν θεμελιούντα τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς, οὐ κλιθήσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος· τὸν προσκαλούμενον τὸ ὕδωρ τῆς θαλάσσης, καὶ ἐκχέοντα αὐτὸ ἐπὶ πρόσωπον πάσης τῆς γῆς. Ἐξελθε, καὶ ἀναχώρησον ἀπὸ τοῦ πρὸς τὸ ἅγιον φῶτισμα εὐτρεπιζομένου. Ὁρκίζω σε κατὰ τοῦ σωτηριώδους Πάθους τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τοῦ τιμίου αὐτοῦ Σώματος καὶ Αἵματος, καὶ κατὰ τῆς ἐλευσεως αὐτοῦ τῆς φοβεραῆς· ἦξει γὰρ, καὶ οὐ χρονιεῖ, κρίνων πᾶσαν τὴν γῆν, καὶ σὲ, καὶ τὴν σύνεργόν σου δύναμιν κολάσει εἰς τὴν γέννηαν τοῦ πυρὸς, παραδούς εἰς τὸ σκότος τὸ ἐξώτερον, ὅπου ὁ σκόληξ ὁ ἀκοίμητος, καὶ τὸ πῦρ οὐ σβέννυται. Ὅτι τὸ κράτος Χριστοῦ τοῦ Θεοῦ ἡμῶν, σὺν τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἀφορισμὸς Γ'.

Τοῦ Κυρίου δεηθῶμεν.

Κύριε Σαβαώθ, ὁ Θεὸς τοῦ Ἰσραὴλ, ὁ ἰώμενος πᾶσαν νόσον, καὶ πᾶσαν μαλακίαν, ἐπίβλεπον ἐπὶ τὸν δοῦλόν σου, ἐκζητήσον, ἐξερεύνῃ-

σον, καὶ ἀπέλασον ἀπ' αὐτοῦ πάντα τὰ ἐνεργήματα τοῦ Διαβόλου. Ἐπιτίμησον τοῖς ἀκαθάρτοις πνεύμασι, καὶ δίωξον αὐτὰ, καὶ καθάρισον τὰ ἔργα τῶν χειρῶν σου, καὶ τῇ ὀξείᾳ σου χρησάμενος ἐνεργείᾳ, σύντριψον τὸν Σατανᾶν ὑπὸ τοὺς πόδας αὐτοῦ ἐν τάχει· καὶ δὸς αὐτῷ νίκας κατ' αὐτοῦ, καὶ τῶν ἀκαθάρτων αὐτοῦ πνευμάτων· ὅπως, τοῦ παρὰ σοῦ ἐλέους τυγχάνων, καταξιωθῇ τῶν ἀθανάτων καὶ ἐπουρανίων σου Μυστηρίων, καὶ δόξαν σοι ἀναπέμψῃ τῷ Πατρὶ, καὶ τῷ Ὑῖῳ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Τοῦ Κυρίου δεηθῶμεν.

Ὁ ὢν, Δέσποτα Κύριε, ὁ ποιήσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ δοὺς αὐτῷ ἐξουσίαν ζωῆς αἰωνίου, εἶτα ἐκπεσόντα διὰ τῆς ἁμαρτίας μὴ παριδὼν, ἀλλ' οἰκονομήσας διὰ τῆς ἐνανθρωπήσεως τοῦ Χριστοῦ σου τὴν σωτηρίαν τοῦ κόσμου· αὐτὸς καὶ τὸ πλάσμα σου τοῦτο λυτρωσάμενος ἐκ τῆς δουλείας τοῦ ἐχθροῦ πρόσδεξαι εἰς τὴν Βασιλείαν σου τὴν ἐπουράνιον. Διάνοιξον αὐτοῦ τοὺς ὀφθαλμοὺς τῆς διανοίας, εἰς τὸ ἀντάσαι ἐν αὐτῷ τὸν φωτισμὸν τοῦ Εὐαγγελίου σου. Σύζευσον τῇ ζωῇ αὐτοῦ Ἄγγελον φωτεινὸν, ὁρῶμενον αὐτὸν ἀπὸ πάσης ἐπιβουλῆς τοῦ ἀντικειμένου, ἀπὸ συναντήματος πονηροῦ, ἀπὸ δαιμονίου μεσημβρινοῦ, ἀπὸ φαντασμάτων πονηρῶν.

Καὶ ἐμφυσᾷ αὐτοῦ ὁ Ἱερεὺς τὸ στόμα, τὸ μέτωπον, καὶ τὸ στήθος λέγων.

Ἐξέλασον ἀπ' αὐτοῦ πᾶν πονηρὸν καὶ ἀκάθαρτον πνεῦμα, κεκρυμμένον καὶ ἐμφωλεῦον αὐτοῦ τῇ καρδίᾳ.

Καὶ λέγει τοῦτο ἐκ γ'.

Πνεῦμα πλάνης, πνεῦμα πονηρίας, πνεῦμα εἰδωλολατρείας, καὶ πάσης πλεονεξίας· πνεῦμα ψεύδους, καὶ πάσης ἀκαθαρσίας, τῆς ἐνεργουμένης κατὰ τὴν διδασκαλίαν τοῦ διαβόλου. Καὶ ποιήσον αὐτὸν πρόβατον λογικὸν τῆς ἀγίας ποίμνης τοῦ Χριστοῦ σου, μέλος τίμιον τῆς Ἐκκλησίας σου, σκεῦος ἡγιασμένον, ὑλὸν φωτὸς, καὶ κληρονόμον τῆς Βασιλείας σου· ἵνα, κατὰ τὰς ἐντολάς σου πολιτευσάμενος, καὶ φυλάξας τὴν σφραγίδα ἁθραυστον, καὶ διατηρήσας τὸν χιτῶνα ἀμόλυντον, τύχῃ τῆς μακαριότητος τῶν Ἀγίων ἐν τῇ Βασιλείᾳ σου.

Ἐκφώνως·

Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ ἀποδυόμενον, καὶ ὑπολνομένον τοῦ βαπτιζομένου, ἀποστρέφει αὐτὸν ὁ Ἱερεὺς πρὸς Ἀυσμᾶς, ἄνω τὰς χεῖρας ἔχοντα, καὶ λέγει τρίς·

Ἀποτάσση τῷ Σατανᾷ; καὶ πᾶσι τοῖς ἔργοις αὐτοῦ; καὶ πᾶσι τοῖς ἀγγέλοις αὐτοῦ; καὶ πάσῃ

τῇ λατρείᾳ αὐτοῦ; καὶ πάσῃ τῇ πομπῇ αὐτοῦ;

Καὶ ἀποκρίνεται πρὸς ἕκαστον ὁ Κατηχούμενος, ἢ ὁ Ἀνάδοχος αὐτοῦ, εἰ ἔστιν ὁ βαπτιζόμενος βάρβαρος, ἢ παιδίον, καὶ λέγει· Ἀποτάσσομαι.

Καὶ ὅτε εἴπῃ τρίς, ἐρωτᾷ πάλιν ὁ Ἱερεὺς τὸν βαπτιζόμενον· Ἀπετάξω τῷ Σατανᾷ;

Καὶ ἀποκρίνεται ὁ Κατηχούμενος, ἢ ὁ Ἀνάδοχος· Ἀπετάξάμην.

Καὶ ὅτε εἴπῃ τρίς, λέγει ὁ Ἱερεὺς·

Καὶ ἐμφύσησον, καὶ ἐμπτυσον αὐτῷ.

Καὶ τοῦτο ποιήσαντος, στρέφει αὐτὸν ὁ Ἱερεὺς κατὰ Ἀνατολὰς, κάτω τὰς χεῖρας ἔχοντα, καὶ λέγει αὐτῷ τρίς· Συντάσσω τῷ Χριστῷ;

Καὶ ἀποκρίνεται ὁ Κατηχούμενος, ἢ ὁ Ἀνάδοχος, λέγων· Συντάσσομαι. ἐκ γ'.

Εἶτα πάλιν λέγει αὐτῷ ὁ Ἱερεὺς·

Συνετάξω τῷ Χριστῷ; καὶ ἀποκρίνεται· Συνεταξάμην.

Καὶ πάλιν λέγει·

Καὶ πιστεύεις αὐτῷ; καὶ ἀποκρίνεται· Πιστεύω αὐτῷ, ὡς Βασιλεῖ καὶ Θεῷ· καὶ λέγει τὸ, Πιστεύω εἰς ἓνα Θεόν.

Καὶ ὅτε πληρώσῃ τὸ ἅγιον Σύμβολον, λέγει πάλιν πρὸς αὐτὸν ἐκ γ'· τὸ, Συνετάξω τῷ Χριστῷ; καὶ τὰ ἕτερα, ἀποκρινομένων καθ' ἕκαστον τοῦ Κατηχουμένου, ἢ τοῦ Ἀναδόχου, ὡς εἴρηται. Ἐρωτηθέντος δὲ τρίς, καὶ ἐκ τρίτου εἰπόντος τὸ ἅγιον Σύμβολον, ἐρωτᾷ αὐτὸν ἐκ τρίτον·

Συνετάξω τῷ Χριστῷ; καὶ ἀποκρίνεται· Συνεταξάμην·

Καὶ λέγει ὁ Ἱερεύς· Καὶ προσκύνησον αὐτῷ· καὶ προσκυνεῖ, λέγων·

Προσκυνῶ Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον, καὶ ἀχώριστον.

Εἶτα λέγει ὁ Ἱερεύς·

Εὐλογητὸς ὁ Θεὸς, ὁ πάντας ἀνθρώπους θέλων σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα λέγει τὴν Εὐχὴν ταύτην·

Τοῦ Κυρίου δεηθῶμεν.

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, προσκάλεσαι τὸν δοῦλόν σου (τόν δε) πρὸς τὸ ἅγιόν σου φῶτισμα, καὶ καταξίωσον αὐτὸν τῆς μεγάλης ταύτης χάριτος τοῦ ἁγίου σου Βαπτίσματος· ἀπόδυσον αὐτοῦ τὴν παλαιότητα, καὶ ἀνακαίνισον αὐτὸν εἰς τὴν ζωὴν τὴν αἰώνιον, καὶ πλήρωσον αὐτὸν τῆς τοῦ ἁγίου σου Πνεύματος δυνάμεως, εἰς ἔνωσιν τοῦ Χριστοῦ σου· ἵνα μηκέτι τέκνον σώματος ᾖ, ἀλλὰ τέκνον τῆς σῆς Βασιλείας. Εὐδοκία καὶ χάριτι τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

ΑΚΟΛΟΥΘΙΑ

ΤΟΥΤ ΑΓΙΟΥΤ

ΒΑΠΤΙΣΜΑΤΟΣ.

Εἰσέρχεται ὁ Ἱερεὺς, καὶ ἀλλάσσει λευκὴν ἱερατικὴν στολὴν, καὶ ἐπιμανίκια· καὶ ἀπτομένων πάντων τῶν κηρῶν, λαβὼν Θυματὸν, ἀπέρχεται ἐν τῇ Κολυμβήθρᾳ, καὶ θυμῷ κύκλω· καὶ ἀποδοὺς τὸν Θυματὸν, προσκυνεῖ.

Εἶτα λέγει ὁ Διάκονος· *Εὐλόγησον Δέσποτα.*

Ἦ
Ὁ δὲ Ἱερεὺς, ἐκφώνως·

Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Διάκονος·

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· *Κύριε ἐλέησον.*

Ἦπὲρ τῆς ἁνωθεν εἰρήνης, καὶ τῆς σωτηρίας.

Ἦπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου.

Ἦπὲρ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ πίστεως.

Ἦπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν.

Ἐπεὶ τοῦ ἁγιασθῆναι τὸ ὕδωρ τοῦτο, τῇ δυνάμει, καὶ ἐνεργείᾳ, καὶ ἐπιφοιτήσῃ τοῦ ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ καταπεμφθῆναι αὐτῷ τὴν χάριν τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ καταφοιτῆσαι τοῖς ὕδασι τούτοις τὴν καθαρτικὴν τῆς ὑπερουσίας Τριάδος ἐνέργειαν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ φωτισθῆναι ἡμᾶς φωτισμὸν γνώσεως, καὶ εὐσεβείας, διὰ τῆς ἐπιφοιτήσεως τοῦ ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ ἀναδειχθῆναι τὸ ὕδωρ τοῦτο ἀποτρόπαιον πάσης ἐπιβουλῆς ὁρατῶν καὶ ἀοράτων ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ ἄξιον γενέσθαι τῆς ἀφθάρτου Βασιλείας τὸν ἐν αὐτῷ βαπτιζόμενον, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ νῦν προσερχομένου τῷ ἁγίῳ φωτισματι, καὶ τῆς σωτηρίας αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ ἀναδειχθῆναι αὐτὸν υἱὸν φωτός, καὶ κληρονόμον τῶν αἰωνίων ἀγαθῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ γενέσθαι αὐτὸν σύμφυτον, καὶ κοινωνὸν τοῦ θανάτου, καὶ τῆς ἀναστάσεως Χριστοῦ τοῦ Θεοῦ ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ διαφυλαχθῆναι αὐτῷ τὴν στολὴν τοῦ Βαπτίσματος, καὶ τὸν ἀόραβῶνα τοῦ Πνεύ-

ματος, ἄσπilon καὶ ἀμώμητον ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ Χριστοῦ τοῦ Θεοῦ ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ γενέσθαι αὐτῷ τὸ ὕδωρ τοῦτο, λου-τρον παλιγγενεσίας, εἰς ἄφεσιν ἁμαρτιῶν καὶ ἔνδυμα ἀφθαρσίας, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ εἰσακοῦσαι Κύριον τὸν Θεὸν φω-νῆς τῆς δεήσεως ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ ἡσυχάζειν αὐτόν τε καὶ ἡμᾶς, ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου Δεσποίνης ἡμῶν Θεοτόκου.

Καὶ τοῦ Διακόνου λέγοντος ταῦτα, ὁ Ἱερεὺς λέγει

τὴν Εὐχὴν ταύτην μυστικῶς·

Ὁ εὐσπλαγχνος καὶ ἐλεήμων Θεὸς, ὁ ἐτάξων καρδίας καὶ νεφροὺς, καὶ τὰ κρύφια τῶν ἀν-θρώπων ἐπιστάμενος μόνος· οὐ γάρ ἐστι πρᾶ-γμα ἀφανὲς ἐνώπιόν σου, ἀλλὰ πάντα γυμνά καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς σου· ὁ γι-νώσκων τὰ κατ' ἐμὲ, μὴ βδελύξῃ με μηδὲ τὸ πρόσωπόν σου ἀποστρέψῃς ἀπ' ἐμοῦ, ἀλλὰ πάρ-ιδέ μου τὰ παραπτώματα ἐν τῇ ᾧρᾳ ταύτῃ, ὁ παρορῶν ἀνθρώπων ἁμαρτήματα εἰς μετάνοιαν, καὶ ἀπόπλυνόν μου τὸν ῥύπον τοῦ σώμα-τος, καὶ τὸν σπῖλον τῆς ψυχῆς, καὶ ὅλον με ἀγιάσον ὁλοτελεῇ, τῇ δυνάμει σου τῇ ἀοράτῳ,

καὶ πνευματικῇ δεξιᾷ· ἵνα μὴ, ἐλευθερίαν ἄλλοις ἐπαγγελλόμενος, καὶ ταύτην παρέχων πίπτει τῇ ἡρτημένῃ τῆς σῆς ἀφάρτου φιλανθρωπίας, αὐτὸς ὡς δοῦλος ἁμαρτίας ἀδόκιμος γένωμαι. Μὴ, Δέσποτα, ὁ μόνος ἀγαθὸς καὶ φιλάνθρωπος, μὴ ἀποστραφείῃν τεταπεινωμένος καὶ κατησχυμμένος· ἀλλ' ἐξαπόστειλόν μοι δύναμιν ἐξ ὕψους, καὶ ἐνίσχυσόν με πρὸς τὴν διακονίαν τοῦ προκειμένου σου Μυστηρίου, τοῦ μεγάλου καὶ ἐπουρανίου· καὶ μόρφωσόν σου τὸν χριστὸν ἐν τῷ μέλλοντι ἀναγεννᾶσθαι, διὰ τῆς ἐμῆς ἐλευνότητος· καὶ οἰκοδόμησον αὐτὸν ἐν τῷ θεμελίῳ τῶν Ἀποστόλων καὶ Προφητῶν σου, καὶ μὴ καθέλης, ἀλλὰ φύτευσον αὐτὸν φύτευμα ἀληθείας, ἐν τῇ ἀγίᾳ σου Καθολικῇ καὶ Ἀποστολικῇ Ἐκκλησίᾳ, καὶ μὴ ἐκτίλῃς· ὅπως, προκόπτοντος αὐτοῦ ἐν εὐσεβείᾳ, δοξάζεται καὶ δι' αὐτοῦ τὸ πανάγιον ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Δεῖ εἰδέναι, ὅτι οὐκ ἐκφωνεῖ, οὐδὲν ὁ Ἱερεὺς, ἀλλὰ καὶ τὸ, Ἀμήν, καθ' ἑαυτὸν λέγει. Εἶτα λέγει τὴν Εὐχὴν ταύτην μεγαλοφώνως·

Μέγας εἶ, Κύριε, καὶ θαυμαστά τὰ ἔργα σου, καὶ οὐδεὶς λόγος ἐξαρκέσει πρὸς ὕμνον τῶν θαυμασίων σου (τρίς). Σὺ γὰρ βουλήσει ἐξ οὐκ ὄντων εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα, τῷ σῶ κράτει συνέχεις τὴν κτίσιν, καὶ τῇ σῇ προνοίᾳ διοικεῖς τὸν κόσμον. Σὺ ἐκ τεσσάρων στοι-

χείων τὴν κτίσιν συναρμόσας, τέτταρσι καιροῖς τὸν κύκλον τοῦ ἐνιαυτοῦ ἐστεφάνωσας. Σὲ τρέμουσιν αἱ νοεραὶ πᾶσαι Δυνάμεις· σὲ ὑμνεῖ ἥλιος· σὲ δοξάζει σελήνη· σοὶ ἐντυγχάνει τὰ ἄστρα· σοὶ ὑπακούει τὸ φῶς· σὲ φρίττουσιν ἄβυσσοι· σοὶ δουλεύουσιν αἱ πηγαί. Σὺ ἐξέτεινας τὸν οὐρανὸν ὥσελ δέξῃν· σὺ ἐστερέωσας τὴν γῆν ἐπὶ τῶν ὑδάτων· σὺ περιετείχισας τὴν θάλασσαν ψάμμῳ· σὺ πρὸς ἀναπνοὰς τὸν ἀέρα ἐξέχεας. Ἀγγελικαὶ Δυνάμεις σοὶ λειτουργοῦσιν, οἱ τῶν Ἀρχαγγέλων χοροὶ σὲ προσκυνοῦσι, τὰ πολυόμματα Χερουβὶμ, καὶ τὰ ἐξαπτέρυγα Σεραφὶμ, κύκλῳ ἐστῶτα καὶ περιϋπτάμενα φόβῳ τῆς ἀπροσίτου σου δόξης, κατακαλύπτεται. Σὺ γὰρ, Θεὸς ὦν ἀπερίγραπτος, ἄναρχός τε, καὶ ἀνέκφραστος, ἦλθες ἐπὶ τῆς γῆς, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπου γενόμενος· οὐ γὰρ ἔφερες Δέσποτα, διὰ σπλάγχνα ἐλέους σου, θεάσασθαι *) ὑπὸ τοῦ διαβόλου τυραννόμενον τὸ γένος τῶν ἀνθρώπων, ἀλλ' ἦλθες καὶ ἔσωσας ἡμᾶς· ὁμολογοῦμεν τὴν χάριν, κηρύττομεν τὸν ἔλεον, οὐ κρύπτομεν τὴν εὐεργεσίαν. Τὰς τῆς φύσεως ἡμῶν γονὰς ἡλευθέρωσας, παρθενικὴν ἡγίαςας μήτραν τῷ τόκῳ σου· πᾶσα ἡ κτίσις ὑμνησέ σε ἐπιφανέντα. Σὺ γὰρ ὁ Θεὸς ἡμῶν ἐπὶ τῆς γῆς ὤφθης, καὶ τοῖς ἀνθρώποις συνανεστράφης. Σὺ καὶ τὰ Ἰορδᾶ-

*) Βέλτιον ἴσως, θεᾶσθαι, κατ' ἐνεστῶτα.

νεια ῥεῖθρα ἡγίασας, οὐρανόθεν καταπέμψας αὐτοῖς τὸ πανάγιόν σου Πνεῦμα, καὶ τὰς κεφαλας τῶν ἐκεῖσε ἐμφωλευόντων συνέτριψας δρακόντων. Αὐτὸς οὖν, φιλάνθρωπε Βασιλεῦ, πάρεσο καὶ νῦν, διὰ τῆς ἐπιφοιτήσεως τοῦ ἀγίου σου Πνεύματος, καὶ ἀγιάσον τὸ ὕδωρ τοῦτο (τρίς). Καὶ δὸς αὐτῷ τὴν χάριν τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου. Ποίησον αὐτὸ ἄφθαρσίας πηγὴν, ἀγιασμοῦ δῶρον, ἁμαρτημάτων λυτήριον, νοσημάτων ἀλεξιτήριον, δαίμοσιν ὀλέθριον, ταῖς ἐναντίαις δυνάμεσιν ἀπρόσιτον, ἀγγελικῆς ἰσχύος πεπληρωμένον. Φυγέτωσαν ἀπ' αὐτοῦ οἱ ἐπιβουλεύοντες τῷ πλάσματί σου· ὅτι τὸ ὄνομά σου, Κύριε, ἐπεκαλεσάμην, τὸ θαυμαστὸν, καὶ ἔνδοξον, καὶ φοβερὸν τοῖς ὑπεναντίοις.

Καὶ σφραγίζει, ἐμφυσῶν τὸ ὕδωρ τρίτον,
καὶ ἐπεύχεται, λέγων·

Συντριβήτωσαν ὑπὸ τὴν σημείωσιν τοῦ τύπου τοῦ Σταυροῦ σου πᾶσαι αἱ ἐναντίαι δυνάμεις (γ'). Ὑποχωρησάτωσαν ἡμῖν πάντα τὰ ἐναντία καὶ ἀφανῆ εἰδῶλα, καὶ μὴ ὑποκρυβήτω τῷ ὕδατι τούτῳ δαιμόνιον σκοτεινὸν, μηδὲ συγκαταβήτω τῷ βαπτιζομένῳ, δεόμεθά σου, Κύριε, πνεῦμα πονηρὸν, σκότωσιν λογισμῶν, καὶ ταραχὴν διανοίας ἐπάγον. Ἀλλὰ σὺ, Δέσποτα τῶν ἀπάντων, ἀνάδειξον τὸ ὕδωρ τοῦτο, ὕδωρ ἀπολυτρώσεως, ὕδωρ ἀγιασμοῦ, καθαρισμὸν σαρκὸς καὶ πνεύματος, ἄνεσιν δεσμῶν, ἄφεσιν παρα-

πτωμάτων, φωτισμὸν ψυχῆς, λουτρὸν παλιγγενεσίας, ἀνακαινισμὸν πνεύματος, υἱοθεσίας χάρισμα, ἐνδυμα ἀφθαρσίας, πηγὴν ζωῆς. Σὺ γὰρ εἶπας Κύριε: Λούσασθε, καὶ καθαροὶ γίνεσθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ἡμῶν. Σὺ ἐχαρίσω ἡμῖν τὴν ἄνωθεν ἀναγέννησιν, δι' ὕδατος καὶ πνεύματος. Ἐπιφάνηθι, Κύριε, τούτῳ, καὶ δὸς μεταποιηθῆναι τὸν ἐν αὐτῷ βαπτιζόμενον, εἰς τὸ ἀποθέσθαι μὲν τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ἐνδύσασθαι δὲ τὸν νέον, τὸν ἀνακαινούμενον κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· ἵνα, γενόμενος σύμφυτος τῷ ὁμοιώματι τοῦ θανάτου σου διὰ τοῦ Βαπτίσματος, κοινωνὸς καὶ τῆς ἀναστάσεώς σου γένηται· καὶ φυλάξας τὴν δωρεὰν τοῦ ἁγίου σου Πνεύματος, καὶ ἀυξήσας τὴν παρακαταθήκην τῆς χάριτος, δέξηται τὸ βραβεῖον τῆς ἄνω κλήσεως, καὶ συγκαταριθμηθῇ τοῖς πρωτοτόκοις, τοῖς ἀπογεγραμμένοις ἐν οὐρανῷ, ἐν σοὶ τῷ Θεῷ καὶ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. Ὅτι σοὶ πρέπει δόξα, κράτος, τιμὴ, καὶ προσκύνησις, ἅμα τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἰρήνη πᾶσι. Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνετε.

Καὶ ἐμφυσᾷ εἰς τὸ τοῦ ἐλαίου ἀγγεῖον γ'. καὶ σφραγίζει τρίτον τοῦτο, ἥτοι τὸ ἔλαιον, βασταζόμενον ὑπὸ τοῦ

Διακόνου· καὶ εἰπόντος τοῦ αὐτοῦ, Τοῦ Κυρίου δεηθῶμεν, ὁ Ἱερεὺς λέγει τὴν παροῦσαν Εὐχὴν μυστικῶς·

Δέσποτα, Κύριε ὁ Θεὸς τῶν Πατέρων ἡμῶν, ὁ τοῖς ἐν τῇ κιβωτῷ τοῦ Νῶε περιστεράν ἀποστείλας, κάρφος ἐλαίας ἔχουσιν ἐπὶ τοῦ στόματος, καταλλαγῆς σύμβολον, σωτηρίας τε τῆς ἀπὸ τοῦ κατακλυσμοῦ, καὶ τὸ τῆς χάριτος μυστήριον δι' ἐκείνων προτυπώσας· καὶ ὁ τῆς ἐλαίας τὸν καρπὸν εἰς τὴν πλήρωσιν τῶν ἁγίων σου Μυστηρίων χορηγήσας· ὁ δι' αὐτοῦ καὶ τοὺς ἐν Νόμῳ Πνεύματος ἁγίου πληρώσας, καὶ τοὺς ἐν χάριτι τελειῶν· αὐτὸς εὐλόγησον καὶ τοῦτο τὸ ἔλαιον, τῇ δυνάμει, καὶ ἐνεργείᾳ, καὶ ἐπιφοιτήσῃ τοῦ ἁγίου σου Πνεύματος, ὥστε γενέσθαι αὐτὸ χρίσμα ἀφθαρσίας, ὅπλον δικαιοσύνης, ἀνακαινισμὸς ψυχῆς καὶ σώματος, πάσης διαβολικῆς ἐνεργείας ἀποτρόπαιον, εἰς ἀπαλλαγὴν κακῶν πάντων τοῖς χριστομένοις αὐτὸ ἐν πίστει, ἣ καὶ μεταλαμβάνουσιν ἐξ αὐτοῦ, εἰς δόξαν σὴν, καὶ τοῦ μονογενοῦς σου Υἱοῦ, καὶ τοῦ παναγίου, καὶ ἀγαθοῦ, καὶ ζωοποιοῦ σου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Ὁ Διάκονος· Πρόσχωμεν.

Ὁ Ἱερεὺς, ψάλλον τὸ, Ἀλληλούϊα, τρεῖς σὺν τῷ λαῷ, ποιεῖ Στανουρὸς γ'. μετὰ τοῦ Ἐλαίου ἐν τῷ ὕδατι. Εἶτα ἐκφωνεῖ·

Εὐλογητὸς ὁ Θεός, ὁ φωτίζων καὶ ἁγιαῶν

πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, νῦν,
καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός·

Καὶ προσφέρεται ὁ βαπτιζόμενος. Ὁ δὲ Ἱερεὺς λαμβά-
νει ἐκ τοῦ ἐλαίου, καὶ ποιεῖ Σταυροῦ τύπον ἐπὶ τοῦ μετ-
ώπου, καὶ τοῦ στήθους, καὶ τῶν μεταφρένων, λέγων·

Χρίεται ὁ δοῦλος τοῦ Θεοῦ (ὁ δεῖνα) ἐλαίον
ἀγαλλιᾶσεως, εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ
Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος. Ἀμήν.

Καὶ σφραγίζων αὐτοῦ τὸ στήθος, καὶ τὰ μετάφρενα,

Εἰς μὲν τὸ στήθος, λέγει·

Εἰς ἱασιν ψυχῆς καὶ σώματος.

Εἰς δὲ τὰς ἀκοάς·

Εἰς ἀκοὴν πίστεως.

Εἰς τοὺς πόδας·

Τοῦ πορεύεσθαι τὰ διαβήματά σου.

Εἰς τὰς χεῖρας·

Αἱ χεῖρές σου ἐποίησάν με καὶ ἐπλάσάν με.

Καὶ ὅτε χρισθῇ ὅλον τὸ σῶμα, βαπτίζει αὐτὸν ὁ Ἱε-
ρεὺς, ὁρῶν αὐτὸν κατέχων, καὶ βλέποντα κατὰ Ἀνατο-
λᾶς, καὶ λέγων·

Βαπτίζεται ὁ δοῦλος τοῦ Θεοῦ (ὁ δεῖνα), εἰς
τὸ ὄνομα τοῦ Πατρὸς, Ἀμήν· καὶ τοῦ Υἱοῦ,
Ἀμήν· καὶ τοῦ ἁγίου Πνεύματος, Ἀμήν.

Ἐκάστη προσερχέει, κατὰγων αὐτὸν, καὶ ἀνάγων. Καὶ
μετὰ τὴν Βάπτισιν, νίπτεται ὁ Ἱερεὺς, ψάλλον σὺν τῷ
Λαῷ.

Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν

ἐπεκαλύφθησαν αἱ ἁμαρτίαι· καὶ τὸ λοιπὸν τοῦ
Ψαλμοῦ, ἐκ γ'.

Καὶ ἐνδύων αὐτὸν τὰ ἄμφια, λέγει·

Ἐνδύεται ὁ δοῦλος τοῦ Θεοῦ (ὁ δεῖνα) χιτῶνα
δικαιοσύνης, εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ
Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.

Καὶ ψάλλεται Τροπάριον, εἰς ἤχον πλ. Δ'.

Χιτῶνά μοι παράσχον φωτεινὸν, ὁ ἀναβαλλό-
μενος φῶς ὡς ἱμάτιον, πολυέλεε Χριστέ, ὁ Θεὸς
ἡμῶν.

*Καὶ μετὰ τὸ ἐνδύσαι αὐτὸν, ἐπεύχεται ὁ Ἱερεὺς, λέγων
τὴν Εὐχὴν ταύτην·*

Τοῦ Κυρίου δεηθῶμεν.

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς ὁ Παντοκράτωρ,
ἡ πηγὴ τῶν ἀγαθῶν, ὁ ἥλιος τῆς δικαιοσύνης,
ὁ λάμπας τοῖς ἐν σκότει φῶς σωτηρίας, διὰ τῆς
ἐπιφανείας τοῦ μονογενοῦς σου Υἱοῦ καὶ Θεοῦ
ἡμῶν, καὶ χαρισάμενος ἡμῖν τοῖς ἀναξιόις τὴν
μακαρίαν κάθαρσιν ἐν τῷ ἁγίῳ Βαπτίσματι, καὶ
τὸν θεῖον ἁγιασμὸν ἐν τῷ ζωοποιῷ χρίσματι·
ὁ καὶ νῦν εὐδοκήσας ἀναγεννῆσαι τὸν δοῦλόν
σου τὸν νεοφώτιστον δι' ὕδατος καὶ Πνεύμα-
τος, καὶ τὴν τῶν ἐκουσίων καὶ ἀκουσίων ἁμαρ-
τημάτων ἄφεσιν αὐτῷ δωρησάμενος· αὐτὸς οὖν,
Δέσποτα, παμβασιλεῦ εὖσπλαγχνε, χάρισαι αὐ-
τῷ καὶ τὴν σφραγίδα τῆς δωρεᾶς τοῦ ἁγίου,
καὶ παντοδυνάμου, καὶ προσκυνητοῦ σου Πνεύ-
ματος, καὶ τὴν μετάληψιν τοῦ ἁγίου Σώματος
καὶ τοῦ τιμίου Αἵματος τοῦ Χριστοῦ σου. Φύ-

λαξον αὐτὸν ἐν τῷ σῶ ἁγιασμῷ· βεβαίωσον ἐν τῇ ὀρθοδόξῳ Πίστει· ῥύσαι ἀπὸ τοῦ πονηροῦ καὶ πάντων τῶν ἐπιτηδευμάτων αὐτοῦ, καὶ τῷ σωτηρίῳ σου φόβῳ, ἐν ἀγνείᾳ καὶ δικαιοσύνῃ, τὴν ψυχὴν αὐτοῦ διατήρησον· ἵνα, ἐν παντὶ ἔργῳ καὶ λόγῳ εὐαρεστῶν σοι, νὺς καὶ κληρονόμος τῆς ἐπουρανίου σου γένηται Βασιλείας.

Ἐκφώνως·

Ὅτι σὺ εἰ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώζειν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ μετὰ τὴν Εὐχὴν, χρίει τὸν βαπτισθέντα τῷ ἁγίῳ Μύρῳ, ποιῶν Σταυροῦ τύπον ἐπὶ τοῦ μετώπου, καὶ τῶν ὀφθαλμῶν, καὶ τῶν μυκτήρων, καὶ τοῦ στόματος, καὶ τῶν δύο ὠτων, καὶ τοῦ στήθους, καὶ τῶν χειρῶν, καὶ τῶν ποδῶν, λέγων·

Σφραγὶς δωρεᾶς Πνεύματος ἁγίου. Ἀμήν.

Εἰτα ποιεῖ ὁ Ἱερεὺς μετὰ τοῦ Ἀναδόχου

καὶ τοῦ Βρέφους σχῆμα κύκλου, καὶ ψάλλομεν·

Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνε-
δύσασθε. Ἀλληλούϊα, ἐκ γ'.

Εἰτα τὸ Προκείμενον. Κύριος φωτισμός μου, καὶ σωτὴρ μου. Στίχος. Κύριος ὑπερασπιστὴς τῆς ζωῆς μου.

Ὁ Ἀπόστολος.

Πρὸς Ῥωμαίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα.

Κεφ. ε'. 3.—12.

Εὐαγγέλιον, ἐκ τοῦ κατὰ Ματθαῖον. Κεφ. ΚΗ'. 16. τέλος.

ΜΥΣΤΗΡΙΟΝ ΧΕΙΡΟΤΟΝΙΑΣ.

ΤΑΞΙΣ ΓΙΝΟΜΕΝΗ ΕΠΙ ΧΕΙΡΟΤΟΝΙΑΙ ΔΙΑΚΟΝΟΥ.

Μετὰ τὸ εἰπεῖν τὸν Ἀρχιερέα τὴν Ἐκφώνησιν, τὸ, Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν, ἐξελεθόντες δύο Διάκονοι ἐκ τοῦ ἁγίου Βήματος, λαμβάνουσι τὸν μέλλοντα χειροτονεῖσθαι Διάκονον, ἐστῶτα ἐν τῇ Σολείᾳ, καὶ εἰσάγουσιν αὐτὸν εἰς τὸ ἅγιον Βῆμα, κυκλοῦντες τὴν ἁγίαν Τράπεζαν τρις, ψάλλοντες καὶ τὸ, Ἅγιοι Μάρτυρες, οἱ καλῶς ἀθλήσαντες. Ἐῖτα προσερχόμενος τῷ Ἀρχιερεῖ, σφραγίζεται γ'. τὴν κεφαλὴν. Καὶ μετὰ τοῦτο κελεύει ὁ Ἀρχιερεὺς ἀποζώσασθαι τοῦτον, καὶ ἀρθῆναι τὸ μανδύλιον. Ἐῖτα ἐρείδει ὁ χειροτονοούμενος τὸ μέτωπον αὐτοῦ τῇ ἁγίᾳ Τραπέζῃ, καὶ κλίνει τὸ γόνα τὸ δεξιόν. Καὶ τοῦ Ἀρχιδιακόνου ἐκφωνήσαντος τὴν, *Πρόσχωμεν*, ὁ Ἀρχιερεὺς ἔχων ἐπικειμένην τὴν δεξιὰν χεῖρα τῇ κεφαλῇ τοῦ χειροτονουμένου, ἐκφωνεῖ·

Ἡ θεία χάρις, ἥ πάντοτε τὰ ἀσθενῆ θεραπεύουσα, καὶ τὰ ἐλλείποντα ἀναπληροῦσα, προ-

χειρίζεται (τὸν δεῖνα) τὸν εὐλαβέστατον Ὑποδιάκονον, εἰς Διάκονον· εὐξώμεθα οὖν ὑπὲρ αὐτοῦ, ἵνα ἔλθῃ ἐπ' αὐτὸν ἡ χάρις τοῦ παναγίου Πνεύματος.

Καὶ ψάλλεται εὐθὺς τὸ, Κύριε ἐλέησον, ἐκ γ'. παρὰ τῶν ἐν τῷ Βήματι, καὶ παρὰ τῶν ἐκτός. Καὶ ὁ Ἀρχιερεὺς σφραγίζει γ'. τὴν αὐτοῦ κεφαλὴν· καὶ τοῦ Διακόνου εἰπόντος, Τοῦ Κυρίου δεηθῶμεν, ὁ Ἀρχιερεὺς ἔχων τὴν δεξιὰν χεῖρα ἐπικειμένην, εὐχεται οὕτω μυστικῶς·

Κύριε ὁ Θεὸς ἡμῶν, ὁ τῇ προγνώσει τῇ σῇ τὴν τοῦ ἁγίου σου Πνεύματος χορηγίαν καταπέμπων ἐπὶ τοὺς ὠρισμένους ὑπὸ τῆς σῆς ἀνεξιχνιάστου δυνάμεως, λειτουργοὺς γενέσθαι, καὶ ἐξυπηρετεῖσθαι τοῖς ἀχράντοις σου Μυστηρίοις· αὐτὸς, Δέσποτα, καὶ τοῦτον, ὃν εὐδόκησας προχειρισθῆναι παρ' ἐμοῦ εἰς τὴν τῆς Διακονίας λειτουργίαν, ἐν πάσῃ σεμνότητι διατήρησον, ἔχοντα τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. Δώρησαι δὲ αὐτῷ τὴν χάριν, ἣν ἐδωρήσω Στεφάνῳ τῷ Πρωτομάρτυρί σου, ὃν καὶ ἐκάλεσας πρῶτον εἰς τὸ ἔργον τῆς διακονίας σου· καὶ καταξίωσον αὐτόν, κατὰ τὸ σοὶ εὐάρεστον, οἰκονομῆσαι τὸν παρὰ τῆς σῆς ἀγαθότητος δεδωρημένον αὐτῷ βαθμόν· οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται· καὶ τέλειον ἀνάδειξον δοῦλόν σου. Ὅτι σοῦ ἔστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ του

ἀγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ μετὰ τὸ, Ἀμήν, λέγει ὁ Ἀρχιδιάκονος λεπτῇ φωνῇ, ὅσον ἀκούειν τοὺς συμπαρόντας Διακόνους, καὶ ἀποκρι-
νεσθαι, τὰ Διακονικὰ ταῦτα·

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς ἀνωθεν εἰρήνης, καὶ τῆς σωτηρίας.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου.

Ἐπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεινός),
Ἱερωσύνης, ἀντιλήψεως, διαμονῆς, εἰρήνης, ὑγεί-
ας, καὶ σωτηρίας αὐτοῦ, καὶ τοῦ ἔργου τῶν χει-
ρῶν αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ δούλου τοῦ Θεοῦ (τοῦ δεινός), τοῦ
νυνὶ προχειριζομένου Διακόνου, καὶ πῆς σωτη-
ρίας αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὅπως ὁ φιλάνθρωπος Θεὸς ἡμῶν ἄσπιλον,
καὶ ἀμώμητον αὐτῷ τὴν Διακονίαν χαρίσεται,
τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς Πόλεως ταύτης, πάσης πόλεως.

Ἐπὲρ τοῦ ὁυσθῆναι ἡμᾶς. Ἀντιλαβοῦ, σω-
σον, ἐλέησον. κτλ.

Καὶ τούτων ῥηθέντων, ὁ Ἀρχιερεὺς ἔχων τὴν χεῖρα
ἐπικειμένην, εὐχεται οὕτω μυστικῶς·

Ὁ Θεὸς ὁ Σωτὴρ ἡμῶν, ὁ τῇ ἀφθάρτῳ σου
φωνῇ τοῖς Ἀποστόλοις σου θεσπίσας τὸν τῆς
Διακονίας νόμον καὶ τὸν Πρωτομάρτυρα Στέ-
φανον τοιοῦτον ἀναδείξας, καὶ πρῶτον αὐτὸν
κηρύξας τὸ τοῦ Διακόνου πληροῦντα ἔργον, κα-
θὼς γέγραπται ἐν τῷ ἀγίῳ Εὐαγγελίῳ σου: Ὅς

τις θέλει ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν διάκονος. Σὺ Δέσποτα τῶν ἀπάντων, καὶ τὸν δοῦλόν σου τοῦτον, ὃν κατηξίωσας τὴν τοῦ Διακόνου ὑπεισελθεῖν λειτουργίαν, πλήρωσον πάσης πίστεως, καὶ ἀγάπης, καὶ δυνάμεως, καὶ ἁγιασμοῦ, τῇ ἐπιφοιτήσῃ τοῦ ἁγίου καὶ ζωοποιοῦ σου Πνεύματος· οὐ γὰρ ἐν τῇ ἐπιθέσει τῶν ἐμῶν χειρῶν, ἀλλ' ἐν τῇ ἐπισκοπῇ τῶν πλουσίων σου οἰκτιρμῶν δίδεται χάρις τοῖς ἀξίοις σου, ἵνα καὶ οὗτος πάσης ἁμαρτίας ἐκτὸς γενόμενος, ἐν τῇ φοβερᾷ ἡμέρᾳ τῆς κρίσεώς σου ἀμέμπτως σοι παραστῇ, καὶ τὸν μισθὸν τὸν ἀδιάψευστον τῆς σῆς ἐπαγγελίας κομίσηται. Σὺ γὰρ εἰ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ Πατρὶ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ μετὰ τὸ, Ἀμήν, περιτίθῃσι τὸ Ὠράριον τῷ χειροτονηθέντι, κατὰ τὸν ἀριστερόν ὦμον, λέγων· "Ἄξιός, καὶ ψάλλεται συνήθως τρίτον τὸ, "Ἄξιός· παρὰ τῶν τοῦ Βήματος, καὶ τρίτον παρὰ τῶν Ψαλτῶν. Εἴτα ἐπιδίδωσιν αὐτῷ ὁ Ἀρχιερεὺς ἅγιον Ῥιπίδιον, λέγων ὁμοίως· "Ἄξιός· καὶ ἀσπάζονται αὐτὸν πάντες οἱ Διάκονοι.

Ὁ δὲ, τὸ Ῥιπίδιον λαβὼν, ἵσταται ἐκ πλαγίου τῆς ἁγίας Τραπέζης, ἀπὸ τοῦ δεξιοῦ μέρους, καὶ ῥιπίζει ἐπάνω τῶν Ἀγίων. Καὶ ὁ ἔτερος Διάκονος ἵσταται ἔξω τοῦ Βήματος ἐν τῷ συνήθει τόπῳ, καὶ λέγει·

Πάντων τῶν Ἀγίων μνημονεύσαντες, ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν. Καὶ τὰ λοιπά.

Εἰς δὲ τὸν τῆς Μεταλήψεως καιρὸν, πρῶτος τῶν ἄλλων Διακόνων ὁ χειροτονηθεὶς μετέχει τῶν θείων Μυστηρίων, καὶ λέγει τὰ Διακονικά εἰς τὸν τόπον αὐτῶν, ἡγουν, τὸ, Ὁρθοὶ μεταλαβόντες.

Ταῦτα δὲ γίνονται, ὅταν γίνηται Λειτουργία τελεία. Ἐπεὶ δὲ καὶ ἐν ταῖς Προηγιασμέναις γίνεται, ἰστέον, ὅτι μετὰ τὸ ἀποτεθῆναι τὰ Προηγιασμένα ἐν τῇ ἁγίᾳ Τραπέζῃ, πρὶν εἰπεῖν τὸν Διάκονον· Πληρώσωμεν τὴν δέησιν, προσάγεται ὁ μέλλων χειροτονεῖσθαι, καὶ γίνεται ἡ τάξις τῆς Χειροτονίας, ὡς ἔφημεν.

ΕΤΥΧΗ ΕΠΙ ΧΕΙΡΟΤΟΝΙΑΙ ΔΙΑΚΟΝΙΣΣΗΣ.

Μετὰ τὸ γενέσθαι τὴν ἁγίαν ἀναφορὰν, καὶ ἀνοιγῆναι τὰς θύρας, πρὶν εἰπεῖν τὸν Διάκονον, Πάντων τῶν ἁγίων, προσφέρεται ἡ μέλλουσα χειροτονεῖσθαι τῷ Ἀρχιερεὶ, καὶ ἐκφωνῶν τὸ, Ἡ Θεῖα χάρις· κλινούσης αὐτῆς τὴν κεφαλὴν, ἐπιτίθῃσι τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κεφαλὴν αὐτῆς· καὶ ποιῶν σταυροὺς τρεῖς, ἐπενύχεται ταῦτα.

Ὁ Θεὸς ὁ ἅγιος, ὁ παντοδύναμος, ὁ διὰ τῆς ἐκ Παρθένου κατὰ σάρκα γεννήσεως τοῦ μονογενοῦς σου Υἱοῦ, καὶ Θεοῦ ἁγιάσαι τὸ θηλύ· καὶ οὐκ ἀνδράσι μόνον, ἀλλὰ καὶ ταῖς γυναιξὶ δωρησάμενος τὴν χάριν, καὶ τὴν ἐπιφοίτησιν τοῦ Ἀγίου Πνεύματος· αὐτὸς καὶ νῦν Δέσποτα, ἐπιδε ἐπὶ τὴν δούλην σου ταύτην, καὶ προσκάλεσαι αὐτὴν εἰς τὸ ἔργον τῆς διακονίας σου, καὶ κατὰπεμψον αὐτῇ τὴν πλουσίαν δωρεὰν τοῦ Ἀγίου σου Πνεύματος· διαφύλαξον αὐτὴν ἐν

τῇ ὀρθοδόξῃ σου πίστει, ἐν ἀμέμπτῳ πολιτεία κατὰ τὸ σοὶ εὐάρεστον, τὴν ἑαυτῆς λειτουργίαν διὰ παντὸς ἐκπληροῦσαν. Ὅτι πρέπει. κτλ.

Καὶ μετὰ τὸ Ἀμήν, ποιεῖ εἰς τῶν διακόνων εὐχὴν οὕτως. Ἐν εἰρήνῃ. κτλ. ὑπὲρ τῆς νῦν προχειριζομένης διακονίσσης, καὶ τῆς σωτηρίας αὐτῆς. κτλ.

Καὶ ἐν τῷ γίνεσθαι ταύτην τὴν εὐχὴν ὑπὸ τοῦ διακόνου, ἔχων ὁμοίως τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τῆς χειροτονουμένης ὁ ἐπίσκοπος, ἐπεύχεται οὕτως·

Δέσποτα Κύριε, ὁ μὴδὲ γυναικάς ἀναθεμέναις ἑαυτάς καὶ βουλῇ θεῖα καθ' ὃ προσῆκεν λειτουργεῖν τοῖς ἁγίοις οἴκοις σου ἀποβαλλόμενος, ἀλλὰ ταύτας ἐν τάξει λειτουργῶν προσδεξάμενος· δώρησαι τὴν χάριν τοῦ Ἁγίου σου Πνεύματος, καὶ τῇ δούλῃ σου ταύτῃ βουληθεῖσῃ ἀναθεῖναι σοὶ ἑαυτήν, καὶ τὴν τῆς διακονίας ἀποπληρώσαι χάριν, ὥς ἔδωκας χάριν τῆς διακονίας σου Φοίβῃ, ἣν ἐκάλεσας εἰς ἔργον τῆς λειτουργίας· παράσχου δὲ αὐτῇ ὁ Θεὸς, ἀκατακρίτως προσκαρτερεῖν τοῖς ἁγίοις ναιοῖς σου, ἐπιμελεῖσθαι τῆς οἰκείας πολιτείας, σωφροσύνης δὲ μάλιστα, καὶ τελείαν ἀπόδειξον δούλην σου, ἵνα καὶ αὐτὴ παραστῶσα τῷ βήματι τοῦ Χριστοῦ, ἄξιον τῆς ἀγαθῆς πολιτείας ἀπολήψῃται τὸν μισθόν. Ἐλέει καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ. κτλ.

Καὶ μετὰ τὸ Ἀμήν, περιτίθῃσι τῷ τραχήλῳ αὐτῆς ὑποκάτωθεν τοῦ μαφωρίου τὸ διακονικὸν ὠράριον, φέρων

ἔμπροσθεν τὰς δύο ἀρχάς, καὶ τότε ὁ ἐν τῷ ἁμβωνί ἐστὼς διάκονος λέγει Πάντων τῶν ἁγίων. κτλ.

Μετὰ δὲ τὸ μεταλαβεῖν αὐτὴν τοῦ Ἁγίου Σώματος καὶ τοῦ Ἁγίου Αἵματος, ἐπιδίδωσιν αὐτῇ ὁ ἀρχιεπίσκοπος τὸ ἅγιον ποτήριον· ὅπερ δεχομένη ἀποτίθεται ἐν τῇ ἁγίᾳ Τράπεζῃ.

ΤΑΞΙΣ ΓΙΝΟΜΕΝΗ ΕΠΙ ΧΕΙΡΟΤΟΝΙΑΙ ΠΡΕΣΒΥΤΕΡΟΥ.

Μετὰ τὸ πληρωθῆναι τὸν Χερουβικὸν ὕμνον, ἴσταται ἐν τῇ Σολέᾳ ὁ μέλλων χειροτονεῖσθαι Πρεσβύτερος· καὶ ἐξερχόμενοι δύο Διάκονοι, λαμβάνουσιν αὐτὸν ἐξ ἑκατέρου μέρους, καὶ φέρουσιν αὐτὸν ἄχρι τῶν ἁγίων Θυρῶν· ἐκεῖ δὲ ἀπολύουσιν αὐτὸν οἱ Διάκονοι, καὶ λαμβάνουσιν αὐτὸν δύο Πρεσβύτεροι, ὁ πρῶτος καὶ ὁ δεύτερος, καὶ κυκλοῦσι τρις τὴν ἁγίαν Τράπεζαν, ψάλλοντες καὶ τὸ,
Ἅγιοι Μάρτυρες, οἱ καλῶς ἀθλήσαντες.

Ἰστέον δὲ ὅτι, ὅταν ψάλλωσι τὸ, Ἅγιοι Μάρτυρες, κάθεται ἔμπροσθεν τῆς ἁγίας Τραπέζης ὁ Ἀρχιερεὺς εἰς θρονίον, καὶ ἐκεῖ, ὅπου κυκλοῦσι γύρωθεν, ὅταν ἔρχονται ἔμπροσθεν τοῦ Ἀρχιερέως, ποιοῦσι μετάνοιαν, καὶ ὁ χειροτονούμενος ἀσπάζεται τὸ γόνυ τοῦ Ἀρχιερέως ἐπάνω τοῦ Ὠμοφορίου.

Εἰτα, ἀνισταμένον τοῦ Ἀρχιερέως, προσέρχεται αὐτῷ ὁ χειροτονούμενος, καὶ σφραγίζεται τρίτον τὴν κεφαλὴν παρ' αὐτοῦ. Καὶ μετὰ ταῦτα, ἐρείσας τὸ μέτωπον τῇ ἁγίᾳ Τραπέζῃ, κλίνει καὶ ἄμφω τὰ γόνατα. Καὶ ἐκφωνοῦντος τοῦ Διακόνου, Πρόσχωμεν· εὐθὺς ἐκφωνεῖ ὁ Ἀρχιερεὺς, ἔχων καὶ τὴν δεξιὰν χεῖρα ἐπικειμένην αὐτοῦ τῇ κεφαλῇ

Ἡ θεία χάρις, ἡ πάντοτε τὰ ἀσθενῆ θεραπεύουσα καὶ τὰ ἐλλείποντα ἀναπληροῦσα, προχειρίζεται (τὸν δεῖνα) τὸν εὐλαβέστατον Διάκονον εἰς Πρεσβύτερον· εὐξώμεθα οὖν ὑπὲρ αὐτοῦ, ἵνα ἔλθῃ ἐπ' αὐτὸν ἡ χάρις τοῦ παναγίου Πνεύματος.

Καὶ λέγουσι τό, Κύριε ἐλέησον γ'. οἱ ἐντὸς τοῦ Βήματος ὁμοίως καὶ οἱ Ψάλται. Πάλιν οὖν σφραγίσας αὐτὸν τρίς, καὶ τὴν χεῖρα ἔχων ἐπικειμένην, τοῦ Διακόνου εἰπόντος, Τοῦ Κυρίου δεηθῶμεν, λέγει ὁ Ἀρχιερεὺς τὴν Εὐχὴν ταύτην μυστικῶς·

Ὁ Θεὸς ὁ ἀναρχος καὶ ἀτελεύτητος, ὁ πάσης κτίσεως πρεσβύτατος ὑπάρχων, ὁ τῇ προσηγορίᾳ τοῦ Πρεσβυτέρου τιμήσας τοὺς ἐν τῷ βαθμῷ τούτῳ ἀξιωθέντας ἱερουργεῖν τὸν λόγον τῆς σῆς ἀληθείας· αὐτὸς, Δέσποτα τῶν ἀπάντων, καὶ τοῦτον, ὃν εὐδόκησας προχειρισθῆναι παρ' ἐμοῦ, ἐν ἀμέμπτῳ πολιτείᾳ, καὶ ἀκλινεῖ τῇ πίστει, εὐδόκησον ὑποδέξασθαι τὴν μεγάλην ταύτην χάριν τοῦ ἁγίου σου Πνεύματος, καὶ τέλειον ἀνάδειξον δοῦλόν σου, ἐν πᾶσιν εὐαρεστοῦντά σοι, καὶ ἀξίως πολιτευόμενον τῆς δωρηθείσης αὐτῷ, ὑπὸ τῆς σῆς προγνωστικῆς δυνάμεως, μεγάλης ταύτης Ἱερατικῆς τιμῆς. Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ τὴν Εὐχὴν ταύτην, λέγει ὁ Πρωτοπαπᾶς λε-

πτῇ φωνῇ, ὅσον ἀκούειν τοὺς συμπαρόντας, καὶ ἀποκρι-
νεσθαι, τὰ Διακονικὰ ταῦτα·

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἐπερ τῆς ἄνωθεν εἰρήνης.

Ἐπερ τῆς εἰρήνης τοῦ σύμπαντος κόσμου.

Ἐπερ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεινός),
Ιερωσύνης, ἀντιλήψεως, διαμονῆς, εἰρήνης, ὑγεί-
ας, σωτηρίας αὐτοῦ, καὶ τοῦ ἔργου τῶν χειρῶν
αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπερ τοῦ δούλου τοῦ Θεοῦ (τοῦ δεινός), νυνὶ
προχειριζομένου Πρεσβυτέρου, καὶ τῆς σωτη-
ρίας αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὅπως ὁ φιλάνθρωπος Θεὸς ἡμῶν ἄσπιλον
καὶ ἀμώμητον αὐτῷ τὴν Ἱερωσύνην χαρίσεται,
τοῦ Κυρίου δεηθῶμεν.

Ἐπερ τῆς Πόλεως ταύτης, πάσης πόλεως.

Ἐπερ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τῆς Παναγίας, ἀχράντου. κτλ.

Ὁ δὲ Ἀρχιερεὺς, ἔχων ἔτι τὴν χεῖρα ἐπικειμένην,
εὐχεται οὕτω καὶ αὐτοῖς, μυστικῶς.

Ὁ Θεὸς ὁ μέγας ἐν δυνάμει, καὶ ἀνεξιχνίαστος
ἐν συνέσει, ὁ θαυμαστός ἐν βουλαῖς; ὑπερ τοὺς
υἱοὺς τῶν ἀνθρώπων· αὐτὸς, Κύριε, καὶ τοῦτον,
ὃν εὐδόκησας τὸν τοῦ Πρεσβυτέρου ὑπείσελθεῖν
βαθμὸν, πλήρωσον τῆς τοῦ ἁγίου σου Πνεύμα-
τος δωρεᾶς· ἵνα γένηται ἄξιος παρεστάναι ἀμέμ-
πτως τῷ Θυσιαστηρίῳ σου, κηρύσσειν τὸ Εὐαγ-
γέλιον τῆς βασιλείας σου, ἱερουργεῖν τὸν λόγον

τῆς ἀληθείας σου, προσφέρειν σοι δῶρα καὶ θυσίας πνευματικὰς, ἀνακαινίζειν τὸν λαόν σου διὰ τῆς τοῦ λουτροῦ παλιγγενεσίας· ὅπως καὶ αὐτὸς, ὑπαντήσας ἐν τῇ δευτέρᾳ ἐπιδημίᾳ τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ μονογενοῦς σου Υἱοῦ, δέξεται τὸν μισθὸν τῆς ἀγαθῆς οἰκονομίας τοῦ οἰκείου τάγματος, ἐν τῷ πλήθει τῆς ἀγαθότητός σου. Ὅτι ὑψόλογηται, καὶ δεδοξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, κτλ.

Καὶ μετὰ τὸ, Ἀμήν, ἀνίστησιν αὐτὸν, καὶ φέρει τὸ ὀπισθεν τοῦ Ὁραρίου αὐτοῦ ἐπὶ τὸ ἔμπροσθεν τοῦ δεξιῶν μέρους, λέγων· Ὁ Ἄξιός. Εἶτα ἐνδύων αὐτὸν τὸ Φελόνιον, ἐκφωνεῖ καὶ αὐθις τὸ, Ὁ Ἄξιός. Καὶ ψάλλουσιν αὐτὸ οἱ τε τοῦ Βήματος, καὶ οἱ Ψάλται.

Καὶ οὕτως ἀσπάζεται τὸν Ἀρχιερέα, καὶ τοὺς Πρεσβυτέρους· καὶ ἀπερχόμενος, ἵσταται μετὰ τῶν Πρεσβυτέρων, ἀναγινώσκων τὸ Κοντάκιον. Καὶ ὁ Διάκονος ἵσταται εἰς τὸν συνήθη τόπον, λέγων τὸ, Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ. Ὅτε δὲ τελειωθῶσι τὰ Ἅγια, καὶ μέλλει εἰπεῖν, Ὡστε γενέσθαι τοῖς μεταλαμβάνουσι, προσέρχεται ὁ χειροτονηθεὶς, καὶ ἐπιδίδωσιν αὐτῷ ὁ Ἀρχιερεὺς τὸν ἅγιον Ἄρτον, λέγων οὕτως·

Λάβε τὴν παρακαταθήκην ταύτην, καὶ φύλαξον αὐτήν, ἕως τῆς Παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτε παρ' αὐτοῦ μέλλεις ἀπαιτεῖσθαι αὐτήν.

Ὁ δὲ λαὸν, ἀσπάζεται τὴν χεῖρα τοῦ Ἀρχιερέως, καὶ μεθίσταται, ἐν ᾧ πρότερον ἵστατο τόπῳ, τὰς μὲν χεῖρας θεὸς ἐπάνω τῆς ἁγίας Τραπεζῆς, καθ' ἑαυτὸν δὲ λέγων τὸ, Κύριε ἐλέησον, καὶ τὸ, Ἐλέησόν με ὁ Θεός.

Ὅτε δὲ μέλλει εἰπεῖν· Τὰ Ἅγια τοῖς Ἀγίοις· τότε ὁ χειροτονηθεὶς ἀποδίδωσι τὸν ἅγιον Ἄρτον, καὶ παρὰ τοῦ Ἀρχιερέως μεταλαμβάνει πρῶτος τῶν ἄλλων, καὶ λέγει καὶ τὴν Ὁπισθάμβωνον Εὐχὴν.

ΑΚΟΛΟΥΘΙΑ, ΟΤΑΝ ΠΟΙΗ Ὁ ΑΡΧΙΕΡΕΥΣ ΠΝΕΥΜΑΤΙΚΟΝ.

Ποιεῖ Εὐλογητόν· καὶ εὐθὺς τὸ Τρισάγιον, Παναγία Τριάς, Πάτερ ἡμῶν· Ὅτι σοῦ ἐστὶν ἡ Βασιλεία· εἶτα τὴν παροῦσαν Εὐχὴν.

Ὁ Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἀρχιερεὺς.

Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ὁ τῷ Πέτρῳ, καὶ τοῖς λοιποῖς ἑνδεκα Μαθηταῖς, ἀποστολικὴν καὶ πνευματικὴν διακονίαν χαρισάμενος, λύειν, καὶ δεσμεύειν τὰ τῶν ἀνθρώπων πταίσματα ἐντειλάμενος· αὐτὸς καὶ νῦν τὸν δοῦλόν σου (τὸν δεῖνα) τὸν παρ' ἐμοῦ μὲν ψηφισθέντα, πάσης δὲ χάριτος τελειωθέντα, ἄξιον καὶ αὐτὸν τῆς ἀποστολικῆς καὶ πνευματικῆς σου διακονίας, διὰ τῆς ἡμῶν ἐλεεινότητος ἀνάδειξον, εἰς τὸ λύειν καὶ δεσμεύειν τὰ τῶν ἀναξίων πταίσματα. Ὅτι σὺ εἰ ὁ δοτὴρ τῶν ἀγαθῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρί. κτλ.

Καὶ μετὰ ταύτην, τὸ Εὐαγγέλιον.

Ὁ Διάκονος.

Σοφία, ὀρθοί, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Ὁ Ἀρχιερεὺς. Εἰρήνη πᾶσι. Ἐκ τοῦ κατὰ Ἰωάννην ἁγίου Εὐαγγελίου τὸ Ἀνάγνωσμα. Ὁ Διάκονος. Πρόσχωμεν.

Καὶ ὁ Ἀρχιερεὺς.

Εὐαγγ. κατὰ Ἰωάννην. κ'. 19—24.

Οὔσης ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν Σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ Μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν. Καὶ τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ Μαθηταὶ ἰδόντες τὸν Κύριον. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ Πατὴρ, καὶ ἐγὼ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον· ἃν τινῶν ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἃν τινῶν κρατῆτε, κεκράτηνται.

Πάλιν ὁ Ἀρχιερεὺς.

Ἡ μετριότης, (ἢ ἡ ταπεινότης) ἡμῶν, διὰ τῆς χάριτος τοῦ παναγίου καὶ τελεταρχικοῦ Πνεύματος, προχειρίζεται σε τὸν εὐλαβέστατον (τὸν δεινὰ), Πνευματικόν, εἰς τὸ τῆς πνευματικῆς πατρότητος λειτουργημα, εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος. Ἀμήν.

Καὶ Ἀπόλυσαι.

ΤΑΞΙΣ ΓΙΝΟΜΕΝΗ ΕΠΙ ΧΕΙΡΟΤΟΝΙΑΙ
ΕΠΙΣΚΟΠΟΥ.

Μετὰ τὴν τοῦ Τρισαγίου συμπλήρωσιν, ἄνεισιν ὁ Ἀρχιερεὺς εἰς τὴν κρηπίδα τὴν πρὸ τῆς ἁγίας Τραπέζης· καὶ προσάγεται τούτῳ παρὰ τῶν συμπαρόντων τριῶν Ἀρχιερέων ὁ χειροτονεῖσθαι μέλλων, ἐκ τοῦ δεξιοῦ μέρους· ὁ δὲ Χαρτοφύλαξ ἐκ τοῦ ἀριστεροῦ, δίδωσιν αὐτῷ χάρτην, ἐν ᾧ γέγραπται, εἰ μὲν Πατριάρχης ἐστὶν ὁ χειροτονῶν, ταῦτα·

Ψῆφῳ καὶ δοκιμασίᾳ τῶν Ἱεροτάτων Μητροπολιτῶν, καὶ Θεοφιλεστάτων Ἀρχιεπισκόπων, καὶ Ἐπισκόπων.

Εἰ δὲ Μητροπολίτης, ἐν τῇ Κωνσταντινουπόλει, ταῦτα·

Ψῆφῳ καὶ δοκιμασίᾳ τῶν Πανιερωτάτων Μητροπολιτῶν, Θεοφιλεστάτων Ἀρχιεπισκόπων τε καὶ Ἐπισκόπων, ἡ θεία χάρις, ἡ πάντοτε τὰ ἀσθενῇ θεραπεύουσα, καὶ τὰ ἐλλείποντα ἀναπληροῦσα, προχειρίζεται (τὰ δεῖνα) τὸν εὐλαβέστατον ὑποψήφιον, Μητροπολίτην τῆς ἀγιοτάτης Μητροπόλεως (δεῖνος)· εὐξώμεθα οὖν ὑπὲρ αὐτοῦ, ἵνα ἔλθῃ ἐπ' αὐτὸν ἡ χάρις τοῦ παναγίου Πνεύματος.

Καὶ οἱ τοῦ Βήματος καὶ οἱ ἐκτὸς, τὸ, Κύριε ἐλέησον. γ'.

Ἐπιδιδόμενον τοίνυν τοῦ τοιούτου χάρτου τῷ Ἀρχιερεῖ, καὶ τοῦ Χαρτοφύλακος, ἡ τοῦ Ἀρχidiaκόνου, λέγοντος τὸ, Πρόσχωμεν· ὁ Ἀρχιερεὺς ἀναγινώσκει τὰ γεγραμμένα, εἰς ἐπήκοον τῶν περιεστῶτων· καὶ πάντων φωνούντων τὸ Κύριε ἐλέησον, ὡς προδεδήλωται, ἀναπτύσσει τὸ Εὐαγγέλιον ὁ Ἀρχιερεὺς, καὶ ἐπιτίθῃ τῇ κεφαλῇ, καὶ τῷ τρα-

χήλω τοῦ χειροτονουμένου, συνεφαπτομένων καὶ τῶν ἄλλων Ἀρχιερέων. Ἔτα, ποιῶν Σταυροὺς τρεῖς ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ ἔχων ἐπικειμένην αὐτῷ τὴν χεῖρα τὴν δεξιάν, εὐχεται οὕτω μυστικῶς·

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ νομοθετήσας ἡμῖν, διὰ τοῦ πανευφήμου σου Ἀποστόλου Παύλου, βαθμῶν καὶ ταγμάτων τάξιν, εἰς τὸ ἐξυψηρετεῖσθαι, καὶ λειτουργεῖν τοῖς σεπτοῖς καὶ ἀχράντοις σου Μυστηρίοις, ἐν τῷ ἁγίῳ σου Θυσιαστηρίῳ, πρῶτον Ἀποστόλους, δεύτερον Προφήτας, τρίτον Διδασκάλους· αὐτοὺς, Δέσποτα τῶν ἀπάντων, καὶ τοῦτον τὸν ψηφισθέντα, καὶ ἀξιωθέντα ὑπείσελθεῖν τὸν Εὐαγγελικὸν ζυγόν, καὶ τὴν Ἀρχιερατικὴν ἀξίαν, διὰ τῆς χειρὸς ἐμοῦ τοῦ ἁμαρτωλοῦ, καὶ τῶν συμπαρόντων Λειτουργῶν καὶ Συνεπισκόπων, τῇ ἐπιφοιτήσει, καὶ δυνάμει, καὶ χάριτι τοῦ ἁγίου σου Πνεύματος ἐνίσχυσον, ὥς ἐνίσχυσας τοὺς ἁγίους σου Ἀποστόλους, καὶ Προφήτας· ὥς ἔχρισας τοὺς Βασιλεῖς· ὥς ἡγίασας τοὺς Ἀρχιερεῖς· καὶ ἀνεπίληπτον αὐτοῦ τὴν Ἀρχιερωσύνην ἀπόδειξον, καὶ πάσῃ σεμνότητι κατακοσμῶν, ἅγιον ἀνάδειξον, εἰς τὸ ἄξιον γενέσθαι, τοῦ αἰτεῖν αὐτὸν τὰ πρὸς σωτηρίαν τοῦ Λαοῦ, καὶ ὑπακούειν σε αὐτοῦ. Ὅτι ἡγιάσται σου τὸ ὄνομα, καὶ δεδόξασται σου ἡ Βασιλεία, κτλ.

Καὶ μετὰ τὸ, Ἀμήν, λέγει τῶν συγχειροτονούντων Ἀρχιερέων εἰς, λεπτῇ φωνῇ, ὅσον ἀκούειν τοὺς συνόντας Ἀρχιερεῖς, καὶ ἀποκρίνεσθαι, τὰ Διακονικὰ ταῦτα·

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς ἁνωθεν εἰρήνης, καὶ τῆς σωτηρίας.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου.

Ἐπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεινός),
Ἱερωσύνης, ἀντιλήψεως, διαμονῆς, εἰρήνης, ὑγεί-
ας, καὶ σωτηρίας αὐτοῦ, καὶ τοῦ ἔργου τῶν χει-
ρῶν αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ δούλου τοῦ Θεοῦ (τοῦ δε), τοῦ νυνὶ
προχειριζομένου Ἐπισκόπου, καὶ τῆς σωτηρίας
αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν ἄσπιλον
καὶ ἀμώμητον αὐτῷ τὴν Ἀρχιερωσύνην χαρίση-
ται, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς Πόλεως ταύτης, πάσης πόλεως, καὶ
χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ
Κυρίου δεηθῶμεν.

Ἐπὲρ πάντων τῶν χρηζόντων τῆς παρὰ τοῦ
Θεοῦ βοηθείας καὶ ἀντιλήψεως, τοῦ Κυρίου δεη-
θῶμεν.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως.

Ἀντιλαβοῦ, σῶσον, ἐλέησον. Τῆς Παναγίας,
ἀχράντου. κτλ.

Καὶ τούτων λεγομένων, ὁ Ἀρχιερεὺς ἔχων ὡσαύτως τῇ
τοῦ χειροτονουμένου κορυφῇ τὴν χεῖρα ἐπικειμένην, εὐχε-
ται οὕτω μυστικῶς·

Κύριε, ὁ Θεὸς ἡμῶν, ὁ διὰ τὸ μὴ δύνασθαι
τὴν ἀνθρώπου φύσιν τὴν τῆς Θεότητος ὑπενεγ-
κεῖν οὐσίαν, τῇ σῇ οἰκονομίᾳ ὁμοιοπαθεῖς ἡμῖν
διδασκάλους καταστήσας, τὸν σὸν ἐπέχοντας

θρόνον, εἰς τὸ ἀναφέρειν σοι θυσίαν, καὶ προσφορὰν ὑπὲρ παντὸς τοῦ λαοῦ σου· σὺ, Χριστὲ, καὶ τοῦτον τὸν ἀναδειχθέντα οἰκονόμον τῆς Ἀρχιερατικῆς χάριτος, ποιήσον γενέσθαι μιμητὴν σοῦ τοῦ ἀληθινοῦ Ποιμένου, τιθέντα τὴν ψυχὴν αὐτοῦ ὑπὲρ τῶν προβάτων σου, ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, φωστῆρα ἐν κόσμῳ· ἵνα, καταρτίσας τὰς ψυχὰς τὰς ἐμπιστευθείσας αὐτῷ ἐπὶ τῆς παρούσης ζωῆς, παραστῇ τῷ βήματί σου ἀκαταισχύντως, καὶ τὸν μέγαν μισθὸν λάβῃ, ὃν ἡτοίμασας τοῖς ἀθλήσασιν ὑπὲρ τοῦ κηρύγματος τοῦ Εὐαγγελίου σου. Σὺν γάρ ἐστι τὸ ἐλεεῖν καὶ σώζειν ἡμᾶς, ὁ Θεὸς, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ τὸ, Ἀμήν, αἶρει τὸ Εὐαγγέλιον, καὶ τίθῃσιν εἰς τὴν ἁγίαν Τράπεζαν. Καὶ οὕτως ἐπιτίθῃσι τῷ Χειροτονηθέντι τὸ Ὁμοφόριον, λέγων· Ὁμοίως καὶ ὁ Κλῆρος τὸ αὐτὸ.

Εἶτα τὸν Χειροτονηθέντα ἀσπάζεται ὁ Χειροτονήσας, καὶ οἱ λοιποὶ Ἐπίσκοποι. Καὶ τῆς συνήθους εὐφημίας τελουμένης, ἀνέρχονται εἰς τὸ Σύνθρονον· καὶ καθεζόμενος πρῶτος ὁ Χειροτονηθεὶς, εἰρηνεύει εἰς τὸν Ἀπόστολον· καὶ πρῶτος τῶν ἄλλων, τοῦ τιμίου Σώματος καὶ Αἵματος τοῦ Χριστοῦ μεταλαμβάνει. Αὐτὸς δὲ καὶ Χειροτονήσαντι καὶ τοῖς λοιποῖς μεταδίδωσι.

ΑΚΟΛΟΥΘΙΑ

ΤΩΝ ΕΞΟΜΟΛΟΓΟΥΜΕΝΩΝ.

Ὁ Ἱερεὺς.

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε· νῦν, καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ἐπεὶ τῆς ἁνωθεν εἰρήνης, καὶ τῆς σωτηρίας.

Ἐπεὶ τῆς ἀφέσεως τῶν ἁμαρτιῶν, συγχωρή-
σεως τῶν πλημμελημάτων τοῦ δούλου τοῦ Θεοῦ
(τοῦ δαίμονος), καὶ ὑπὲρ τοῦ συγχωρηθῆναι αὐτῷ
πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, τοῦ
Κυρίου δεηθῶμεν.

Ὅπως Κύριος ὁ Θεὸς δωρήσεται αὐτῷ ἄφε-
σιν ἁμαρτιῶν, καὶ καιρὸν μετανοίας, τοῦ Κυ-
ρίου δεηθῶμεν.

Ἐπεὶ τοῦ ὀυσθῆναι αὐτόν τε καὶ ἡμᾶς. κτλ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον. Τῆς Παναγίας,
ἀχράντου.

Ἐκφώνησις. Ὅτι πρέπει σοι πᾶσα δόξα.

Εἴτα λέγει ὁ Ἱερεὺς τὴν παροῦσαν Εὐχὴν.

Τοῦ Κυρίου δεηθῶμεν.

Κύριε Ἰησοῦ Χριστέ, Ὡς τοῦ Θεοῦ τοῦ ζῶν-
τος, ποιμὴν καὶ ἀμνὲ, ὁ αἰῶν τὴν ἁμαρτίαν
τοῦ κόσμου, ὁ τὸ δάνειον χαρισάμενος τοῖς δυσὶ
χρεωφειλέταις, καὶ τῇ ἁμαρτωλῷ δοὺς ἄφεσιν
ἁμαρτιῶν αὐτῆς· αὐτὸς Δέσποτα, ἄνες, ἄφες,
συγχώρησον τὰς ἁμαρτίας, τὰς ἀνομίας, τὰ πλημ-
μελήματα τὰ ἐκούσια, καὶ τὰ ἀκούσια, τὰ ἐν
γνώσει, τὰ ἐν ἀγνοίᾳ, τὰ ἐν παραβάσει καὶ παρα-
κοῇ γενόμενα παρὰ τῶν δούλων σου τούτων.
Καὶ εἴτι ὡς ἄνθρωποι σάρκα φοροῦντες, καὶ
τὸν κόσμον οἰκοῦντες, ἐκ τοῦ Διαβόλου ἐπλα-
νήθησαν, εἴτε ἐν λόγῳ, εἴτε ἐν ἔργῳ, εἴτε ἐν
γνώσει, εἴτε ἐν ἀγνοίᾳ, εἴτε λόγον Ἱερέως κατε-
πάτησαν, ἢ ὑπὸ κατάραν Ἱερέως ἐγένοντο, εἴτε
τῷ ἰδίῳ ἀναθέματι ὑπέπεσον, ἢ ὄρκῳ ὑπήχθη-
σαν, αὐτὸς ὡς ἀγαθὸς καὶ ἀμνησίκακος Δεσπό-
της τούτους τοὺς δούλους σου. λόγῳ λυθῆναι
εὐδόκησον, συγχωρῶν αὐτοῖς καὶ τὸ ἴδιον ἀνά-
θεμα, καὶ τὸν ὄρκον κατὰ τὸ μέγα σου ἔλεος.
Ναί, Δέσποτα φιλάνθρωπε Κύριε, ἐπάκουσον
ἡμῶν δεομένων τῆς σῆς ἀγαθότητος ὑπὲρ τῶν
δούλων σου τούτων, καὶ πάριδε ὡς πολυέλεος
τὰ πταίσματα αὐτῶν ἅπαντα· ἀπάλλαξον αὐτοὺς
τῆς αἰωνίου κολάσεως· σὺ γὰρ εἶπας Δέσποτα:
Ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν
τῷ οὐρανῷ, καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς,
ἔσται λελυμένα ἐν τῷ οὐρανῷ.

Ὅτι σὺ εἶ μόνος ἀναμάρτητος, καὶ σοὶ τὴν δό-
ξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ,

καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ Πνεύ-
ματι, νῦν. κ. τ. λ.

Καὶ ψάλλει τὸ, Τρισάγιον· τὸ, Δεῦτε προσκυνήσω-
μεν· καὶ τὸν Ν'. Ψαλμόν. Εἶτα τὰ παρόντα Τροπάρια.
Ἦχος πλ. β'.

Ἐλέησον ἡμᾶς. Δόξα. Κύριε ἐλέησον ἡμᾶς.
Καὶ νῦν. Τῆς εὐσπλαγχνίας τὴν πύλην. Τὸ,
Κύριε ἐλέησον μ'.

Ὁ δὲ ἐξομολογούμενος λέγει· Ἡμαρτον, Κύριε, συγ-
χώρησόν μοι. Καὶ τό· Ὁ Θεὸς ἰλάσθητί μοι τῷ
ἁμαρτωλῷ.

Ὁ Ἱερεύς· Τοῦ Κυρίου δεηθῶμεν.

Ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ὁ διὰ τοῦ Προφήτου
σου Νάθαν μετανοήσαντι τῷ Δαυὶδ ἐπὶ τοῖς
ιδίοις πλημμελήμασιν, ἄφεςιν δωρησάμενος, καὶ
Μανασσῇ τὴν ἐπὶ μετάνοιαν προσευχὴν δεξά-
μενος· αὐτὸς, καὶ τὸν δοῦλόν σου (τὸν δεῖνα) με-
τανοοῦντα, ἐφ' οἷς ἔπραξε πλημμελήμασι, πρόσ-
δεξαι τῇ συνήθει σου φιλανθρωπία, παρορῶν
πάντα τὰ αὐτῷ πεπραγμένα, ὁ ἀφιεὶς ἀδικίας,
καὶ ὑπερβαίνων ἀνομίας. Σὺ γὰρ εἶπας Κύριε·
Οὐ θελήσει θέλω τὸν θάνατον τοῦ ἁμαρτωλοῦ,
ὥς τὸ ἐπιστρέψαι καὶ ζῆν αὐτόν· καὶ ὥς ἐβδο-
μηκοντάκις ἐπτά ἀφιέναι τὰ ἁμαρτήματα. Ἐπεὶ
ὥς ἡ μεγαλωσύνη σου ἀνείκαστος, καὶ τὸ ἐλεός
σου ἀμέτρητον· εἰ γὰρ ἀνομίας παρατηρήσης,
τίς ὑποστήσεται;

Ὅτι σὺ εἰ ὁ Θεὸς τῶν μετανοούντων, καὶ σοὶ

τὴν δόξαν ἀναπέμπομεν, σὺν τῷ Πατρὶ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν. κ. τ. λ.

• Εἶτα ὁ ἐξομολογούμενος κλίνων τὰ γόνατα, καὶ ἄνω τὰς χεῖρας ἔχων, λέγει.

Πάτερ Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ἐξομολογοῦμαι σοι πάντα τὰ κρυπτὰ καὶ φανερὰ τῆς καρδίας καὶ διανοίας μου, ἃ ἔπραξα ἕως τῆς σήμερον. Διὸ ἄφεσιν αἰτῶ παρὰ σοῦ τοῦ δικαίου καὶ εὐσπλάγχχνου Κριτοῦ, καὶ χάριν τοῦ μηκέτι ἁμαρτάνειν.

Τότε ὁ Πνευματικὸς ἱλαρᾶ τῇ φωνῇ λέγει.

Ἀδελφέ, δι' ὃ ἦλθες πρὸς τὸν Θεόν, καὶ πρὸς ἐμὲ, μὴ αἰσχυνθῆς· οὐ γὰρ ἐμοὶ ἀναγγέλλεις, ἀλλὰ τῷ Θεῷ, ἐν ᾧ ἴστασαι.

Καὶ ἐρωτᾷ αὐτὸν ὁ Πνευματικὸς εἰς πάντα τὰ ἁμαρτήματα· καὶ μετὰ τὸ ἐρωτῆσαι καταλεπτῶς, λέγει ταῦτα.

Τέκνον μου πνευματικόν, ὁ τῇ ἐμῇ ταπεινότητι ἐξομολογούμενος, ἐγὼ ὁ ταπεινὸς καὶ ἁμαρτωλὸς οὐκ ἰσχύω ἀφιέναι ἁμάρτημα ἐπὶ τῆς γῆς, εἰ μὴ ὁ Θεός· διὰ δὲ τὴν θεόλεκτον φωνὴν ἐκείνην, τὴν μετὰ τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ Ἀνάστασιν γενομένην πρὸς τοὺς Ἀποστόλους, καὶ λέγουσαν· "Ὁν τινῶν ἀφῆτε (καὶ τὰ ἐξῆς)· εἰς ἐκείνην καὶ ἡμεῖς θαρσύνοντες λέγομεν· "Ὅσα ἐξείπες τῇ ἐμῇ ἐλαχίστῃ ταπεινότητι, καὶ ὅσα οὐκ ἐφθασας εἰπεῖν, ἢ κατ' ἄγνοιαν, ἢ κατὰ λήθην, οἶονδῆποτε, ὁ Θεὸς συγχωρήσῃ σοι, ἐν τῷ νῦν αἰῶνι, καὶ ἐν τῷ μέλλοντι.

Και ἐπισυνάπτει καὶ ταύτην τὴν Εὐχὴν.

Ὁ Θεὸς ὁ συγχωρήσας Δαυὶδ, διὰ Νάθαν τοῦ Προφήτου τὰ ἴδια ἐξομολογήσαντι ἁμαρτήματα, καὶ Πέτρῳ τὴν ἄρνησιν, κλαύσαντι πικρῶς, καὶ Πόρνῃ δακρυσάσῃ ἐπὶ τοὺς αὐτοῦ πόδας, καὶ Τελώνῃ, καὶ Ἀσώτῳ· αὐτὸς ὁ Θεὸς συγχωρήσοι σοι δι' ἐμοῦ τοῦ ἁμαρτωλοῦ πάντα, καὶ ἐν τῷ νῦν αἰῶνι, καὶ ἐν τῷ μέλλοντι· καὶ ἀκατάκριτόν σε παραστήσοι ἐν τῷ φοβερῷ αὐτοῦ βήματι· περὶ δὲ τῶν ἐξαγορευθέντων ἐγκλημάτων μηδὲ μίαν φροντίδα ἔχων, πορεύου εἰς εἰρήνην.

ΕΤΥΧΗ ΜΕΤΑ ΘΑΝΑΤΟΝ ΣΤΙΓΧΩΡΗΤΙΚΗ.

Ὁ Κύριος Ἰησοῦς Χριστός, ὁ Θεὸς ἡμῶν, ὁ τὰς θείας ἐντολὰς τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις δοὺς, εἰς τὸ δεσμεῖν τε καὶ λύειν τοῖς πεπτωκόσι τὰ ἁμαρτήματα, καὶ ἐξ ἐκείνων αὐθις ἡμεῖς λαβόντες τὰς ἀφορμὰς τὸ αὐτὸ ποιεῖν, συγχωρήσαι σοι τέκνον πνευματικόν, εἴ τι ἂν ἔπραξας ἐν τῷ νῦν αἰῶνι ἐκούσιον ἢ ἀκούσιον, νῦν. κτλ.

ΘΕΜΕΛΙΟΝ ΕΚΚΛΗΣΙΑΣ.

ΤΑΞΙΣ ΓΙΝΟΜΕΝΗ ΕΠΙ ΘΕΜΕΛΙΩ· ΕΚΚΛΗΣΙΑΣ.

Τῶν θεμελίων εὐτρεπισθέντων τοῦ μέλλοντος ἀνεγείρεσθαι Ναοῦ, παραγίνεται ἐκεῖσε ὁ Ἀρχιερεὺς· Καὶ βαλὼν Ἐπιτραχήλιον, καὶ τὸ Ὄμοφόριον αὐτοῦ, λέγει·

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε· νῦν, καὶ ἄελ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Τρισάγιον· Παναγία Τριάς· Πάτερ ἡμῶν· Ὅτι σοῦ ἐστι. Καὶ ὁ μὲν Ἀρχιερεὺς θυμᾶ τοὺς θεμελίους κύκλῳ. Οἱ δὲ Ψάλται λέγουσι τὸ Ἀπολυτίκιον τοῦ Ἁγίου, εἰς οὗ τὸ ὄνομα ὁ Ναὸς μέλλει ἀνεγείρεσθαι· καὶ ἔτερα, Τροπάρια, οἷα βούλεται ὁ Προεστώς.

Εἷτα στὰς ὁ Ἀρχιερεὺς ἐν τῷ τόπῳ, ἐν ᾧ τὸ ἅγιον πηγνυσθαι μέλλει Θυσιαστήριον, λέγει τὴν Εὐχὴν ταύτην.

Τοῦ Κυρίου δεηθῶμεν.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐρασθεὶς καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομηθῆναί σοι Ἐκκλησίαν· αὐτὸς, τοὺς τὰ σὰ ἐκ τῶν σῶν σοι προσκομίζοντας ἐπιδε, καὶ τοῦ πρὸς τὴν σὴν δοξολογίαν ἀνοι-

κοδομουμένου (ἢ κτιζομένου) Οἴκου, ἐν πλήθει τῶν σῶν ἐπουρανίων ἀγαθῶν ἀντάμειψαι, καὶ τοὺς ὑπουργοῦντας ἐνίσχυσον, ἀβλαβεῖς διαφυλάττων· τὰ θεμέλια αὐτοῦ ἀφάραγῃ καὶ ἀσάλευτα διατήρησον, καὶ τέλειον ἀνάδειξον Οἶκόν σου, ὥς ἂν καὶ ἐν αὐτῷ πανευφήμοις ᾠδαῖς καὶ δοξολογαῖς ἀννυνοῦμεν σὲ τὸν ἀληθινὸν Θεὸν ἡμῶν.

Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι. κτλ.

Καὶ μετὰ τὴν Εὐχὴν, ποιεῖ Ἀπόλυσιν.

Εἶτα λαβὼν ἓνα τῶν λίθων, καὶ χαράξας δι' αὐτοῦ Σταυρὸν, αὐτὸς ταῖς ἰδίαις χερσὶ τίθησιν αὐτὸν ἐν τῷ θεμελίῳ λέγων·

Ἐθεμελίωσεν αὐτὴν ὁ ὑψιστος· ὁ Θεὸς ἐν μέσῳ αὐτῆς, καὶ οὐ σαλευθήσεται, βοηθήσει αὐτῇ ὁ Θεὸς τὸ πρὸς πρῶτῃ πρῶτῃ.

Καὶ οὕτως οἱ τεχνῖται τῆς οἰκοδομῆς ἄρχονται.

ΠΕΡΙ ΣΤΑΤΡΟΠΗΓΙΟΥ.

Τὸ Σταυροπήγιον γίνεται οὕτως· Ἀναφέρεται τῷ Πατριάρχῃ περὶ τῆς οἰκοδομῆς τοῦ Ναοῦ, καὶ γίνεται γράμμα προτορεπτικὸν πρὸς τὸν Ἐξάρχον αὐτοῦ, ἢ πρὸς τινα τῶν Ἀρχιερέων, ἐπὶ τῷ θεμελιωθῆναι καὶ καθιερωθῆναι, καὶ τὸν Ναὸν τελεσθῆναι, ἐπὶ Σταυροπηγίῳ Πατριαρχικῷ. Κελεύει δὲ γενέσθαι καὶ Σταυρὸν ξύλινον, ἐν ᾧ γράφωσιν οἱ Πατριαρχικοὶ Γραμματικοί·

Ἐν μὲν τῷ ἐνὶ μέρει οὕτως·

Σταυροπήγιον Πατριαρχικόν, ἀγιασθὲν ἐπὶ
ὀνόματι τοῦ Ἀγίου (τοῦ δε), ἐν τῇ Θεοσώστῃ
Πόλει (τῇ δε), ἐν τῇ Ἐπαρχίᾳ (τῇ δε), ἐν τῷ ἰδίῳ
Θελήματι, παρὰ (τοῦ δε) τοῦ ἀγιωτάτου καὶ Οἰ-
κουμενικοῦ Πατριάρχου.

Ἐν δὲ τῷ ἐτέρῳ μέρει.

Ἐπὶ τῆς Βασιλείας τῶν εὐσεβεστάτων Βασι-
λέων ἡμῶν (τῶν δε), κατὰ μῆνα (τόν δε), ἐν ἔτει
(τῷ δε).

Καὶ πέμπεται ὁ Σταυρὸς, ἐν ᾧ ὁ Ναὸς μέλλει οἰκοδο-
μηθῆναι. Εἴτα ὁ προσδεξάμενος ποιεῖ τὴν ἄνωθεν Ἀκο-
λουθίαν ἐπὶ τῷ Θεμελίῳ.

Ὅταν δὲ ποιήσῃ τὴν καθιέρωσιν, πῆγνυσιν καὶ τὸν
Σταυρὸν ὅπισθεν τῆς ἁγίας Τραπεζῆς, εὐτρεπισθέντος τι-
νὸς ἀνωφεροῦς οἰκοδομήματος, λάκκον ἔχοντος, ἢ διὰ λί-
θων, ἢ διὰ σιδήρου, ἢ διὰ χαλκοῦ, ὡς ὁράται ἐν τῇ με-
γάλῃ Ἐκκλησίᾳ.

Εὐχὴ ἐπὶ Σταυροπηγίου.

Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ προτυπώσας
τὴν θάβδον τοῦ Μωϋσέως εἰς τὸν τίμιον καὶ
ζωοποιὸν Σταυρὸν τοῦ ἀγαπητοῦ σου Υἱοῦ, Κυ-
ρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ· αὐτὸς εὐλόγησον,
καὶ ἀγιάσον τὸν τόπον τοῦτον, τῇ δυνάμει καὶ
ἐνεργείᾳ τοῦ τιμίου καὶ ζωοποιοῦ καὶ ἀχράν-
του ξύλου τοῦ Σταυροῦ, εἰς ἀποτροπὴν δαιμό-
νων καὶ παντὸς ἐναντίου, φυλάττων καὶ τὸν
τόπον, καὶ τὸν Οἶκον τοῦτον, καὶ τὰς ἐνοικού-
σας ψυχὰς τῶν ἐνταῦθα κατοικούντων· πρεσ-

βείαις τῆς ὑπερενδόξου Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Ὅτι ὑψόγῃται καὶ δεδόξασται σου ἡ Βασιλεία, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

ΕΤΧΗ ΕΠΙ ΑΝΟΙΞΕΙ ΕΚΚΛΗΣΙΑΣ ΑΠΟ
ΑΙΡΕΤΙΚΩΝ ΒΕΒΗΛΩΘΕΙΣΗΣ.

ΤΑΡΑΣΙΟΥ ΠΑΤΡΙΑΡΧΟΥ.

Τοῦ Κυρίου δεηθῶμεν.

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, σὲ δυσωποῦμεν τὸν Ἰλεων καὶ εὐμενῇ ἐπὶ ταῖς ἁμαρτίαις ἡμῶν· Εἰσάκουσον τῆς δεήσεως τῶν δούλων σου· καὶ εἴ τις ἐξ αἵρετικῆς ἐγχειρίσεως προσετρίβη λώβησις τῷ ἁγίῳ σου Θυσιαστηρίῳ, περίελε αὐτήν, ὡς ἀγαθὸς καὶ φιλάνθρωπος, ὅπως ἀκακῶς παριστάμενοι κατενώπιον τῆς ἁγίας δόξης σου, λειτουργεῖν ἐν αὐτῷ καὶ προσφέρειν σοι τὰς ἀναιμάκτους θυσίας τῆς ἀληθινῆς ἡμῶν λατρείας καταξιωθῶμεν, καὶ τυχεῖν τῶν αἰώνων ἀγαθῶν, ὧν ἡτοίμασας τοῖς ἀγαπῶσί σε, Κύριε.

Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

ΕΤΧΗ ΕΠΙ ΑΝΟΙΞΕΙ ΝΑΟΥ, ΒΕΒΗΛΩΘΕΝ-
ΤΟΣ ΤΠΟ ΕΘΝΩΝ, ΑΛΛΑ ΔΗ ΚΑΙ
ΑΙΡΕΤΙΚΩΝ.

Κύριε, ὁ Θεὸς ἡμῶν, ὁ τὸν Ναὸν τοῦτον ἀνα-
δείξας εἰς κατοικητήριον σὸν, διὰ τῆς ἐπιφοι-
τήσεως τοῦ ζωοποιοῦ σου Πνεύματος ἐν τῷ τι-
μίῳ χρίσματι, τῷ ἀγιάσαντι Προφῆτας καὶ Ἀπο-
στόλους· εἶτα διὰ τὰς ἁμαρτίας ἡμῶν βεβηλω-
θῆναι συγχωρήσας αὐτόν, καὶ τὸ πανάμωμόν
σου χρανθῆναι Θυσιαστήριον, παρὰ τῶν ἀθέων
ἐθνικῶν, οἷς τὸ πολυῦμνητον καὶ μεγαλοπρε-
πὲς ὄνομα τῆς σῆς οὐ γινώσκεται δόξης· αὐτοὺς,
πάλιν ἰλέψ προσδεχόμενος ἡμᾶς ὅμματα, μετὰ
πίστεως προσερχομένους εἰλικρινοῦς, καὶ τὰς
ἡμετέρας ἐξομολογουμένους ἁμαρτίας ἐν ἐπι-
γνώσει καὶ μετανοίᾳ, θυσίας τε καθαρὰς καὶ
ἀναιμάκτους ἀναφέρειν ἐν τούτῳ σοι θέλοντας,
ἀπόσμηξον αὐτόν τῆς ἐπιτριβείσης κηλίδος, καὶ
τῆς προτέρας ἐμπλεων ἀνάδειξον καθαρότητος,
ὥς μόνος ὢν αὐτοκαθαρότης, καὶ οὐσιώδης ἀγι-
ωσύνη, μόνος τε δυνάμενος ἀγιάζειν τοὺς ἐπι-
στρέφοντας καρδίαν ἐπὶ σέ, καὶ καθαρίζειν ὅλο-
τελῶς ἡμᾶς ἀπὸ συνειδήσεως πονηρᾶς, καὶ παν-
τὸς ἐνδοιασμοῦ καὶ ἀμφιβολίας.

Ὅτι σὺ εἰ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δό-
ξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ
τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν.

Λέγεται δὲ ἡ τοιαύτη Εὐχή καὶ ἐπὶ ἀνοίξει Ναοῦ, ὑπὸ Αἰρετικῶν καθυβρισθέντος, ἐναλλάττοντος μόνον τοῦ Ἀρχιερέως ἀπὸ τοῦ, Θυσιαστήριον, καὶ λέγοντος οὕτω·

Παρὰ τῶν ἐκταραζάντων καὶ σχισάντων τὴν Ἐκκλησίαν, ἐν ἀθετήσει καὶ ὕβρει τῶν ἀχράντων Εὐαγγελίων, καὶ τῶν Ἀποστολικῶν καὶ Πατρικῶν, καὶ Κανονικῶν παραδόσεων· ἐξῆς δὲ ἐπισυνάπτει τὸ,

Αὐτὸς, πάλιν ἰλέω προσδεχόμενος, κτλ. ὡς ἄνωθεν.

ΕΤΧΗ ΕΠΙ ΤΩΝ ΠΡΟΣΦΕΡΟΝΤΩΝ ΑΠΑΡΧΑΣ ΟΠΩΡΑΣ.

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ τὰ σὰ ἐκ τῶν σῶν προσφέρειν σοι, κατὰ τὴν πρόθεσιν ἐκάστῳ κελεύσας, καὶ τῶν αἰωνίων σου ἀγαθῶν τούτοις ἀντάμειψιν χαριζόμενος· ὁ τῆς Χήρας τὴν κατὰ δύναμιν πρᾶσφορὰν εὐαρέστως δεξάμενος, πρόσδεξαι καὶ τὰ νῦν προσκομισθέντα παρὰ τοῦ δούλου σου (τοῦ δεινός), καὶ τοῖς αἰωνίοις σου θησαυροῖς ἐναποθέσθαι ταῦτα καταξίωσον· δωρούμενος αὐτῷ καὶ τῶν ἐγκοσμίων σου ἀγαθῶν ἄφθονον τὴν ἀπόλαυσιν, σὺν πᾶσι τοῖς διαφέρουσιν αὐτῷ.

Ὅτι ἡγλόγηταί σου τὸ ὄνομα, καὶ δεδοξασταί σου ἡ βασιλεία, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ σου Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

ΑΚΟΛΟΥΘΙΑ

ΤΗΣ ΧΡΙΣΤΟΥ ΓΕΝΝΗΣΕΩΣ.

Η ΚΑΤΑ ΣΑΡΚΑ ΓΕΝΝΗΣΙΣ ΤΟΥ ΚΤΡΙΟΥ
ΚΑΙ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ
ΧΡΙΣΤΟΥ.

*Χρὴ εἰδέναι, ὅτι εἰ τύχη ἡ παροῦσα Ἑορτὴ ἐν Κυριακῇ,
οὐδὲν τῶν Ἀναστασίμων ψάλλομεν, ἀλλὰ πάντα τῆς
Ἑορτῆς.*

ΠΕΡΙ ΩΡΑΝ Ι'. ΤΗΣ ΗΜΕΡΑΣ.

*Σημαίνει τὸ μέγα· καὶ συναχθέντες, ἀρχόμεθα τοῦ Λυ-
χνικοῦ, προευντρεπισθέντος τοῦ Ἱερέως, καὶ ποιήσαντος τὴν
Εὐλόγησιν. Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς
. . . Μετὰ δὲ τὸν Προοιμακόν, γίνεται Συναπτὴ με-
γάλη παρὰ τοῦ Διακόνου, ἢ τοῦ Ἱερέως. Εἰδ' οὕτω το,
Κύριε ἐκέκραξα, ἱστῶμεν δὲ Στιχ. ἡ', καὶ ψάλλομεν τὰ
παρόντα Στιχ. Ἰδιόμελα, δευτεροῦντες αὐτά.*

Ἦχος β'. Γεγρανοῦ.

*Δεῦτε ἀγαλλιασώμεθα τῷ Κυρίῳ, τὸ παρὸν
μυστήριον ἐκδιηγούμενοι· τὸ μεσότειχον τοῦ*

φραγμοῦ διαλέλνται· ἡ φλογίνη ῥομφαία τὰ νῶτα δίδωσι, καὶ τὰ Χερουβὶμ παραχωρεῖ τοῦ ξύλου τῆς ζωῆς· καὶ γὰρ τοῦ Παραδείσου τῆς τρυφῆς μεταλαμβάνω, οὗ προεξεβλήθην διὰ τῆς παρακοῆς· ἡ γὰρ ἀπαράλλακτος εἰκὼν τοῦ Πατρὸς, ὁ χαρακτήρ τῆς ἀιδιότητος αὐτοῦ, μορφὴν δούλου λαμβάνει, ἐξ ἀπειρογάμου Μητρὸς προελθὼν, οὗ τροπὴν ὑπομείνας· ὃ γὰρ ἦν διέμεινε, Θεὸς ὢν ἀληθινός· καὶ ὃ οὐκ ἦν προσέλαβεν, ἄνθρωπος γενόμενος διὰ φιланθρωπίαν. Αὐτῷ βοήσωμεν· Ὁ τεχθεὶς ἐκ Παρθένου Θεὸς, ἐλέησον ἡμᾶς.

Ἀνατολίου.

Τοῦ Κυρίου Ἰησοῦ γεννηθέντος, ἐκ τῆς ἀγίας Παρθένου, πεφῶτισται τὰ σύμπαντα· Ποιμένων γὰρ ἀγραυλοῦντων, καὶ Μάγων προσκυνούντων, Ἀγγέλων ἀννυμνούντων, Ἡρώδης ἐταράττετο· ὅτι Θεὸς ἐν σαρκὶ ἐφάνη, Σωτὴρ τῶν ψυχῶν ἡμῶν.

Ἡ βασιλεία σου Χριστέ ὁ Θεὸς, βασιλεία πάντων τῶν αἰώνων, καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ· ὁ σαρκωθεὶς ἐκ Πνεύματος ἁγίου, καὶ ἐκ τῆς ἀειπαρθένου Μαρίας ἐνανθρωπήσας· φῶς ἡμῖν ἔλαμψε Χριστέ ὁ Θεὸς, ἡ σὴ παρουσία, φῶς ἐκ φωτός, τοῦ Πατρὸς τὸ ἀπύνασμα, πᾶσαν κτίσιν ἐφαιδρυνε· πᾶσα πνοὴ αἰεὶ σε, τὸν χαρακτήρα τῆς δόξης τοῦ Πατρὸς· ὁ ὢν καὶ προὼν, καὶ ἐκλάμπας ἐκ Παρθένου Θεὸς, ἐλέησον ἡμᾶς.

Τί σοι προσενέγκωμεν Χριστέ, ὅτι ὤφθης ἐπὶ γῆς, ὡς ἄνθρωπος δι' ἡμᾶς; ἕκαστον γὰρ τῶν ὑπὸ σοῦ γενομένων κτισμάτων, τὴν εὐχαριστίαν σοι προσάγει· οἱ Ἄγγελοι τὸν ὕμνον· οἱ οὐρανοὶ τὸν Ἀστέρα· οἱ Μάγοι τὰ δῶρα· οἱ Ποιμένες τὸ θαῦμα· ἡ γῆ τὸ σπήλαιον· ἡ ἔρημος τὴν φάτνην· ἡμεῖς δὲ, Μητέρα Παρθένον. Ὁ πρὸ αἰώνων Θεὸς, ἐλέησον ἡμᾶς.

Δόξα, καὶ νῦν, Ἦχος ὁ αὐτός.

Κασίας.

Ἀνγούστου μοναρχήσαντος ἐπὶ τῆς γῆς, ἡ πολυαρχία τῶν ἀνθρώπων ἐπαύσατο· καὶ σοῦ ἐνανθρωπήσαντος ἐκ τῆς Ἀγνῆς, ἡ πολυθεΐα τῶν εἰδώλων κατήργηται· ὑπὸ μίαν βασιλείαν ἐγκόσμιον, αἱ πόλεις γεγέννηται, καὶ εἰς μίαν δεσποτείαν Θεότητος, τὰ ἔθνη ἐπίστευσαν. Ἀπεργράφησαν οἱ λαοὶ, τῷ δόγματι τοῦ Καίσαρος· ἐπεγράφημεν οἱ πιστοὶ, ὀνόματι Θεότητος, σοῦ τοῦ ἐνανθρωπήσαντος Θεοῦ ἡμῶν. Μέγα σου τὸ ἔλεος, Κύριε δόξα σοι.

Καὶ γίνεται Εἰσοδος μετὰ τοῦ Εὐαγγελίου. Εἶτα τὸ Φῶς ἱλαρὸν, καὶ εὐθὺς τὰ Ἀναγνώσματα, ὡς ἐπομένως, μετὰ τῶν Τροπαρίων, καὶ τῶν Στίχων αὐτῶν

Γενέσεως τὸ Ἀνάγνωσμα. Κεφ. α'. 1. — 14.

Ἀριθμῶν τὸ Ἀνάγνωσμα. Κεφ. κδ'. 5, 6, 7, 8, 9, 17, 18.

Προφητείας Μιχαίου τὸ Ἀνάγνωσμα. Κεφ. δ'. 6, 7. ε'. 2, 3, 4.

Εἶτα ἀνιστάμενοι, ψάλλομεν Τροπάριον, Ἦχος πλ. β'.

Λαθὼν ἐτέχθης ὑπὸ τὸ σπήλαιον· ἀλλ' οὐρανός σε πάλιν ἐκήρυξεν, ὥσπερ στόμα, τὸν

Ἀστέρα προβαλλόμενος Σωτήρ, καὶ Μάγους σοὶ προσήνεγκεν, ἐν πίστει προσκυνοῦντάς σε· μεθ' ὧν ἐλέησον ἡμᾶς.

Στίχ. Οἱ θεμέλιοι αὐτοῦ ἐν τοῖς ὄρεσι τοῖς ἁγίοις. Καὶ Μάγους σοὶ προσήνεγκεν, ἐν πίστει προσκυνοῦντάς σε· μεθ' ὧν ἐλέησον ἡμᾶς.

Στίχ. Καὶ ἰδοὺ ἀλλόφυλοι καὶ Τύρος καὶ λαός. Καὶ Μάγους σοὶ προσήνεγκεν.

Στίχ. Κύριος διηγῆσεται ἐν γραφῇ λαῶν.

Καὶ Μάγους σοὶ προσήνεγκεν.

Δόξα. Καὶ Μάγους σοὶ προσήνεγκεν.

Καὶ νῦν. Λαθῶν ἐτέχθης. Τὸ Τροπάριον ὅλον.

Εἶτα, ἕτερα τρία Ἀναγνώσματα,

Προφητείας Ἡσαίου τὸ Ἀνάγνωσμα. Κεφ. ια'. 1.

Τάδε λέγει Κύριος· Ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί, καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται. Καὶ ἀναπαύσεται ἐπ' αὐτὸν Πνεῦμα Θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας ἐμπλήσει αὐτόν, πνεῦμα φόβου Θεοῦ· οὐ κατὰ τὴν δόξαν κρινεῖ, οὐδὲ κατὰ τὴν λαλιὰν ἐλέγξει, ἀλλὰ κρινεῖ ταπεινῶ κρῖσιν, καὶ ἐλέγξει τοὺς ταπεινοὺς τῆς γῆς, καὶ πατάξει τὴν γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ, καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἄσεβεῖς. Καὶ ἔσται δικαιοσύνη ἐξωσμένος τὴν ὁσφὴν αὐτοῦ, καὶ ἀλήθειαν ἐλημμένος τὰς πλευρὰς αὐτοῦ. Καὶ συμβοσκηθήσεται λύκος μετὰ ἄρνός, καὶ πάρδαλις συναναπαύσεται ἐρίφῳ, καὶ μοσχάριον καὶ λέων

καὶ ταῦρος ἅμα βοσκηθήσονται· καὶ ἅμα τὰ παῖδιά αὐτῶν ἔσονται· καὶ λέων ὥς βοῦς φάγεται ἄχυμα. Καὶ παιδίον νήπιον ἐπὶ τρωγλῶν ἀσπίδων, καὶ ἐπὶ κοιτῇν ἐκγόνων ἀσπίδων τὴν χεῖρα ἐπιβαλεῖ. Καὶ οὐ μὴ κακοποιήσουσιν, οὐδὲ μὴ δύνωνται ἀπολέσαι οὐδένα ἐπὶ τὸ ὄρος τοῦ ἁγίου μου· ὅτι ἐνεπλήσθη ἡ σύμπασα γῆ τοῦ γνῶναι τὸν Κύριον, ὥς ὕδωρ πολὺ κατακαλύψαι θαλάσσας. Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἑλπιούσι· καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ τιμὴ.

Προφητείας Ἰερεμίου τὸ Ἀνάγνωσμα. Κεφ. γ'. 35.

Οὗτος ὁ Θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν· ἐξεῦρε πᾶσαν ὁδὸν ἐπιστήμης, καὶ ἔδωκεν αὐτὴν Ἰακώβ τῷ παιδί αὐτοῦ, καὶ Ἰσραὴλ τῷ ἡγαπημένῳ ὑπ' αὐτοῦ· μετὰ τοῦτο, ἐπὶ τῆς γῆς ὥφθη, καὶ τοῖς ἀνθρώποις συνανέστράφη. Αὕτη ἡ βίβλος τῶν προσταγμάτων τοῦ Θεοῦ, καὶ ὁ νόμος ὁ ὑπάρχων εἰς τὸν αἰῶνα· πάντες οἱ κρατοῦντες αὐτὴν, εἰς ζωὴν, οἱ δὲ καταλιπόντες αὐτὴν, ἀποθάνουσι. Ἐπιστράφον, Ἰακώβ, καὶ ἐπιλαβοῦ αὐτῆς· διόδυσον πρὸς τὴν λάμψιν, κατέναντι τοῦ φωτὸς αὐτῆς. Μὴ δὸς ἐτέρῳ τὴν δόξαν σου, καὶ τὰ συμφέροντά σοι ἔθνη ἁλλοτρίῳ. Μακάριοι ἐσμέν, Ἰσραὴλ, ὅτι τὰ ἀρεστὰ τῷ Θεῷ, ἡμῖν γνωστὰ ἐστί.

Προφητείας Δανιήλ τὸ Ἀνάγνωσμα. Κεφ. β'. 31.

Εἶπε Δανιήλ τῷ Ναβουχοδονόσορ· Σὺ βασιλεὺ ἐθεώρεις, καὶ ἰδοὺ, εἰκὼν μία μεγάλη· καὶ ἡ εἰκὼν ἐκείνη, καὶ ἡ πρόσοψις αὐτῆς ὑπερφερῆς, ἐστῶσα πρὸ προσώπου σου· καὶ ἡ ὄρασις αὐτῆς φοβερά. Εἰκὼν, ἥς ἡ κεφαλὴ χρυσοῦ καθαροῦ, αἱ χεῖρες καὶ τὸ στῆθος καὶ οἱ βραχίονες αὐτῆς ἄργυροί, ἡ κοιλία καὶ οἱ μηροὶ χαλκοί, αἱ κνῆμαι σιδηραί, οἱ πόδες, μέρος μὲν τι σιδηροῦν, καὶ μέρος δέ τι ὀστράκινον. Ἐθεώρεις, ἕως ὅτου ἀπετμήθη λίθος, ἐξ ὅρους ἄνευ χειρῶν, καὶ ἐπάταξε τὴν εἰκόνα ἐπὶ τοὺς πόδας τοὺς σιδηροῦς καὶ ὀστρακίνους, καὶ ἐλέπτυνεν αὐτοὺς εἰς τέλος. Τότε ἐλεπτύνθησαν εἰσάπαξ τὸ ὄστρακον, ὁ σίδηρος, ὁ χαλκός, ὁ ἄργυρος, ὁ χρυσός· καὶ ἐγένοντο ὥσει κονιορτὸς ἀπὸ ἄλωνος θερυνῆς· καὶ ἐξῆρεν αὐτὰ τὸ πλῆθος τοῦ πνεύματος, καὶ τόπος οὐχ εὐρέθη ἐν αὐτοῖς· καὶ ὁ λίθος ὁ πατάξας τὴν εἰκόνα ἐγενήθη εἰς ὄρος μέγα, καὶ ἐπλήρωσε πᾶσαν τὴν γῆν. Τοῦτό ἐστι τὸ ἐνύπνιον, καὶ τὴν σύγκρισιν αὐτοῦ ἐροῦμεν ἐνώπιον τοῦ βασιλέως. Ἀναστήσει ὁ Θεὸς τοῦ οὐρανοῦ βασιλείαν, ἣτις εἰς τὸν αἰῶνα οὐ διαφθαρήσεται, καὶ ἡ βασιλεία αὐτοῦ λαῶ ἐτέρῳ οὐχ ὑπολειφθήσεται· λεπτυνεῖ, καὶ ἐκλιμήσει πάσας τὰς βασιλείας, καὶ αὕτη ἀναστήσεται εἰς τοὺς αἰῶνας. Ὅν τρόπον εἶδες, ὅτι ἀπὸ ὅρους ἐτμήθη λίθος ἄνευ χειρῶν, καὶ ἐλέπτυνε τὸ ὄστρακον, τὸν σίδηρον, τὸν χαλκόν,

τὸν ἄργυρον, τὸν χρυσόν· ὁ Θεὸς ὁ μέγας ἐγνώ-
ρισε τῷ βασιλεῖ, ἃ δεῖ γενέσθαι μετὰ ταῦτα·
καὶ ἀληθινὸν τὸ ἐνύπνιον, καὶ πιστὴ ἡ σύγκρι-
σις αὐτοῦ.

Ἀνιστάμενοι δὲ πάλιν, ψάλλομεν Τροπάριον,

Ἦχος κλ. β'.

Ἀνέτειλας Χριστὲ ἐκ Παρθένου, νοητὲ Ἥλιε
τῆς δικαιοσύνης· καὶ Ἀστὴρ σε ὑπέδειξεν, ἐν
σπηλαίῳ χωρούμενον τὸν ἀχώρητον, Μάγους
ὁδηγήσας εἰς προσκύνησίν σου· μεθ' ὧν σε με-
γαλύνομεν, ζωοδότα δόξα σοι.

Στίχ. Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνε-
δύσατο.

Μάγους ὁδηγήσας εἰς προσκύνησίν σου, μεθ'
ὧν σε μεγαλύνομεν, ζωοδότα δόξα σοι.

Στίχ. Καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἥτις
οὐ σαλευθήσεται.

Μάγους ὁδηγήσας εἰς προσκύνησίν σου.

Στίχ. Τῷ οἴκῳ σου πρέπει ἁγίασμα Κύριε, εἰς
μακρότητα ἡμερῶν.

Μάγους ὁδηγήσας εἰς προσκύνησίν σου.

Δόξα. Μάγους ὁδηγήσας εἰς προσκύνησίν σου.

Καὶ νῦν. Ἀνέτειλας Χριστὲ. Τὸ Τροπάριον ὅλον.

Καὶ πάλιν ἕτερα δύο Ἀναγνώσματα.

Προφητείας Ἡσαΐου τὸ Ἀνάγνωσμα. Κεφ. θ'. 6. — 8.

Προφητείας Ἡσαΐου τὸ Ἀνάγνωσμα. Κεφ. ζ'. 10. — 17.

ἡ. 1, 2, 3, 4, 9, 10.

Εἶτα γίνεται Συναπτὴ, καὶ μετὰ τὴν ἐκφώνησιν, ψάλ-
λουεν τὸ Τρισάγιον.

Προκείμενον τοῦ Ἀποστόλου, Ἦχος α΄.

*Κύριος εἶπε πρὸς με· Τίός μου εἶ σὺ, ἐγὼ σή
μερον γεγέννηκά σε.*

*Στίχ. Αἰτῆσαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη
τὴν κληρονομίαν σου.*

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου. Κεφ. α΄. 1. — β΄. 4.

Ἀλληλούϊα, Ἦχος πλ. δ΄.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου.

Στ. Ἐκ γαστρὸς πρὸ Ἐωσφόρου ἐγέννησά σε.

Εὐαγγέλιον, ἐκ τοῦ κατὰ Λουκᾶν. Κεφ. β΄. 1. — 21.

Καὶ καθεξῆς ἡ θεία Λειτουργία τοῦ Μεγάλου Βασιλείου.

Κοινωνικόν.

Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν.

ΠΕΡΙ ΔΕ ΩΡΑΝ Α΄. ΤΗΣ ΝΥΚΤΟΣ.

*Συναχθέντες πάλιν ἐν τῇ Ἐκκλησίᾳ, ἀρχόμεθα τῶν Ἀπο-
δείκνων κατὰ τὴν συνήθειαν· καὶ μετὰ τὸ, Δόξα ἐν
ὑψίστοις Θεῷ, ἐξερχόμεθα ἐν τῷ Νάρθηκι, ποιοῦντες
τὴν Λιτὴν, καὶ ψάλλοντες τὰ παρόντα Στιχηρὰ Ἰδιόμελα,
εἰς Ἦχον α΄.*

Ἰωάννου Μοναχοῦ.

*Ὁ οὐρανὸς καὶ ἡ γῆ, σήμερον προφητικῶς
εὐφραινέσθωσαν. Ἄγγελοι καὶ ἄνθρωποι, πνευ-
ματικῶς πανηγυρίσωμεν, ὅτι Θεὸς ἐν σαρκὶ
ἐπέφανε, τοῖς ἐν σκότει καὶ σκιᾷ καθημένοις,
γεννηθεὶς ἐκ Γυναικός. Σπῆλαιον καὶ φάτνη,
ὑπεδέξαντο αὐτόν. Ποιμένες τὸ θαῦμα ἀνακη-
ρύττουσι. Μάγοι ἐξ ἀνατολῶν, ἐν Βηθλεὲμ*

δῶρα προσάγουσιν· ἡμεῖς δὲ τὸν αἶνον ἀναξίους χεῖλεσιν, ἀγγελικῶς αὐτῷ προσάξωμεν· Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἦλθε γὰρ ἡ προσδοκία τῶν ἐθνῶν· ἦλθεν, ἔσωσεν ἡμᾶς ἐκ τῆς δουλείας τοῦ ἐχθροῦ.

Ὁ οὐρανὸς καὶ ἡ γῆ, σήμερον ἠνώθησαν, τεχθέντος τοῦ Χριστοῦ. Σήμερον Θεὸς ἐπὶ γῆς παραγέγονε, καὶ ἄνθρωπος εἰς οὐρανούς ἀναβέβηκε. Σήμερον ὁράται σαρκί, ὁ φύσει ἀόρατος, διὰ τὸν ἄνθρωπον. Διὰ τοῦτο καὶ ἡμεῖς δοξολογοῦντες, βοήσωμεν αὐτῷ· Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἣν ἡμῖν ἐβράβευσε ἡ παρουσία σου, Σωτὴρ ἡμῶν· δόξα σοι.

Δόξα ἐν ὑψίστοις Θεῷ, ἐν Βηθλεὲμ ἀκούω ὑπὸ Ἀσωμάτων σήμερον, τῷ ἐπὶ γῆς εἰρήνην, εὐδοκίησαντι γενέσθαι. Νῦν ἡ Παρθένος, οὐρανῶν πλατυτέρα· ἐξανέτειλε γὰρ φῶς τοῖς ἐσκοτισμένοις, καὶ ταπεινοὺς ὕψωσε, τοὺς ἀγγελικῶς μελωδοῦντας· Δόξα ἐν ὑψίστοις Θεῷ.

Τὸν κατ' εἰκόνα καὶ ὁμοίωσιν, ρεύσαντα ἐκ παραβάσεως, ἰδὼν ὁ Ἰησοῦς, κλίνας οὐρανούς, κατέβη, καὶ ᾤκησεν ἐν μήτρᾳ παρθενικῇ ἀναλολιώτως, ἵνα ἐν αὐτῇ, τὸν φθαρόντα Ἀδὰμ, ἀναπλάσῃ κρᾶζοντα· Δόξα τῇ ἐπιφανείᾳ σου, ὁ λυτρωτὴς μου καὶ Θεός.

Δόξα, Ἦχος κλ. α'. τοῦ αὐτοῦ.

Μάγοι Περσῶν βασιλεῖς, ἐπιγνόντες σαφῶς, τὸν ἐπὶ γῆς τεχθέντα, Βασιλέα οὐράνιον, ὑπὸ λαμπροῦ Ἀστέρος ἐλκόμενοι, ἔφθασαν ἐν Βηθ-

λεῖμ, δῶρα προσφέροντες ἔγκριτα, χρυσὸν καὶ λίβανον καὶ σμύρναν· καὶ πεσόντες προσεκύνησαν· εἶδον γὰρ ἐν τῷ σπηλαίῳ, βρέφος κείμενον τὸν ἄχρονον.

Καὶ νῦν, Ἦχος πλ. β'. Γερμανοῦ.

Χορεύουσιν Ἄγγελοι πάντες ἐν οὐρανῷ, καὶ ἀγάλλονται σήμερον· σκιρτᾷ δὲ πᾶσα ἡ κτίσις, διὰ τὸν γεννηθέντα ἐν Βηθλεὲμ Σωτῆρα Κύριον· ὅτι πᾶσα πλάνη τῶν εἰδώλων πέπνυται, καὶ βασιλεύει Χριστὸς εἰς τοὺς αἰῶνας.

Μετὰ δὲ τὸ εἰπεῖν τὰς συνήθεις εὐχὰς, εἰσερχόμεθα ἐν τῷ Ναῷ, ψάλλοντες τὰ παρόντα Ἀπόστιχα Ἰδιόμελα.

Ἦχος β'. Γερμανοῦ.

Μέγα καὶ παραδόξον θαῦμα τετέλεσται σήμερον! Παρθένος τίκτει, καὶ μήτρα οὐ φθειρεται· ὁ Λόγος σαρκοῦται, καὶ τοῦ Πατρὸς οὐ κεχώρισται. Ἄγγελοι μετὰ Ποιμένων δοξάζουσι, καὶ ἡμεῖς σὺν αὐτοῖς ἐκβοῶμεν· Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη.

Ἦχος γ'.

Στίχ. Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου.

Σήμερον τίκτει ἡ Παρθένος τὸν Ποιητὴν τοῦ παντός. Ἐδὲμ προσφέρει σπήλαιον, καὶ Ἀστὴρ μηνύει Χριστὸν, τὸν Ἥλιον τοῖς ἐν σκοτεῖ· μετὰ δώρων Μάγοι προσεκύνησαν, πίστει φωτιζόμενοι· καὶ Ποιμένες εἶδον τὸ θαῦμα, Ἀγγέλων ἀννυμούντων καὶ λεγόντων· Δόξα ἐν ὑψίστοις Θεῷ.

Ὁ αὐτὸς Ἦχος.

Στ. Ἐκ γαστρὸς πρὸ Ἑωσφόρου ἐγέννησά σε.

Ἀνατολίου.

Τοῦ Κυρίου Ἰησοῦ γεννηθέντος, ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐξ ἀνατολῶν ἐλθόντες Μάγοι προσεκύνησαν Θεὸν ἐνανθρωπήσαντα· καὶ τοὺς θησαυροὺς αὐτῶν προθύμως ἀνοίξαντες, δῶρα τίμια προσέφερον· δόκιμον χρυσὸν ὡς Βασιλεῖ τῶν αἰώνων, καὶ λίβανον, ὡς Θεῷ τῶν ὄλων, ὡς τριμέρῳ δὲ νεκρῷ, σμύρναν τῷ ἀθανάτῳ. Πάντα τὰ ἔθνη, δεῦτε προσκυνήσωμεν, τῷ τε-
χθέντι, σῶσαι τὰς ψυχὰς ἡμῶν.

Δόξα, Ἦχος δ'. Ἰωάννου Μοναχοῦ.

Εὐφράνθητι Ἱερουσαλήμ, καὶ πανηγυρίσατε πάντες οἱ ἀγαπῶντες Σιών. Σήμερον ὁ χρό-
νιος ἐλύθη δεσμός, τῆς καταδίκης τοῦ Ἀδάμ· ὁ Παράδεισος ἡμῖν ἠνεώχθη· ὁ ὄφις κατηργή-
θη· ἦν γὰρ ἡπάτησε πρῶην, νῦν ἐθεάσατο, τοῦ Δημιουργοῦ γενομένην Μητέρα. ὦ βάθος πλού-
του, καὶ σοφίας καὶ γνώσεως Θεοῦ! ἡ προξε-
νήσασα τὸν θάνατον πάσῃ σαρκί, τῆς ἁμαρτίας τὸ ὄργανον, σωτηρίας ἀπαρχὴ ἐγένετο τῷ κό-
σμῳ παντὶ, διὰ τῆς Θεοτόκου· βρέφος γὰρ τί-
κτεται ἐξ αὐτῆς, ὁ παντέλειος Θεός· καὶ διὰ τοῦ τόκου, παρθενίαν σφραγίζει, σειρὰς ἁμαρ-
τημάτων, λύων διὰ σπαργάνων, καὶ διὰ νηπιό-
τητος, τῆς Εὐας θεραπεύει, τὰς ἐν λύπαις ὠδί-
νας. Χορευέτω τοίνυν πᾶσα ἡ κτίσις, καὶ σκιρ-
τάτω· ἀνακαλέσαι γὰρ αὐτὴν, παραγέγονε Χρι-
στὸς, καὶ σῶσαι τὰς ψυχὰς ἡμῶν.

Καὶ νῦν, Ἦχος ὁ αὐτός. Ἀνατολίου.

Σηπλαιῶ παρώκησας, Χριστὲ ὁ Θεός· φάτην σε ὑπεδέξατο· Ποιμένες δὲ καὶ Μάγοι προσεκύνησαν. Τότε δὴ τῶν Προφητῶν ἐπληροῦτο τὸ κήρυγμα, καὶ Ἀγγέλων αἱ δυνάμεις ἐθαύμαζον, βοᾶσαι καὶ λέγουσαι· Δόξα τῇ συγκαταβάσει σου, μόνε φιλόανθρωπε.

Νῦν ἀπολύεις· τὸ Τρισάγιον· καὶ τὸ Ἀπολυτίκιον,
Ἦχος δ'.

Ἡ Γέννησίς σου, Χριστὲ ὁ Θεὸς ἡμῶν, ἀνέτειλε τῷ κόσμῳ τὸ φῶς τὸ τῆς γνώσεως· ἐν αὐτῇ γὰρ οἱ τοῖς ἄστροις λατρεύοντες, ὑπὸ Ἀστέρος ἐδιδάσκοντο, σὲ προσκυνεῖν τὸν Ἥλιον τῆς δικαιοσύνης, καὶ σὲ γινώσκειν ἐξ ὕψους ἀνατολήν. Κύριε δόξα σοι. Ἐκ γ'.

Ἡ συνήθης εὐλόγησις τῶν ἁγίων· καὶ μεταλαμβάνομεν ἐξ αὐτῶν πάντες οἱ Ἀδελφοί, εἰς ἁγιασμόν ψυχῆς καὶ σώματος. Εἶτα γίνεται ἀνάγνωσις εἰς τὸ κατὰ Ματθαῖον, Λόγος, δ'.

Μετὰ δὲ τὴν ἀνάγνωσιν, ὁ Ἐξάψαλμος, τὸ, Θεὸς Κύριος, καὶ τὸ Ἀπολυτίκιον. Ἡ Γέννησίς σου Χριστὲ ὁ Θεὸς ἡμῶν, ἐκ γ'. Εἶτα στιχολογοῦμεν.

Καὶ μετὰ τὴν α'. Στιχολ. Κάθισ. Ἦχος δ'.

Κατεπλάγη Ἰωσήφ.

Δεῦτε ἰδωμεν πιστοὶ, ποῦ ἐγεννήθη ὁ Χριστός· ἀκολουθήσωμεν λοιπόν, ἐνθα ὁδεύει ὁ Ἀστὴρ, μετὰ τῶν Μάγων ἀνατολῆς τῶν βασιλέων. Ἀγγελοι ὑμνοῦσιν, ἀκαταπαύστως ἐκεῖ. Ποιμένες ἀγραυλοῦσιν ὥδην ἐπάξιον, Δόξα ἐν

ὑψίστοις λέγοντες, τῷ σήμερον ἐν τῷ σπηλαίῳ
τεχθέντι, ἐκ τῆς Παρθένου, καὶ Θεοτόκου, ἐν
Βηθλεὲμ τῆς Ἰουδαίας. Δίς.

Ἐτερον μετὰ τὴν β'. Στιχ. Ἦχος ὁ αὐτός.

Τί θαυμάζεις Μαριάμ; τί ἐκθαμβεῖσαι τῷ ἐν
σοί; Ὅτι ἄχρονον Τιδόν, χρόνῳ ἐγέννησα φησί,
τοῦ τικτομένου τὴν σύλληψιν μὴ διδαχθεῖσα·
ἄναιδρός εἰμι, καὶ πῶς τέξω υἱόν; ἄσπορον γο-
νὴν τίς ἐώρακεν; ὅπου Θεὸς γὰρ βούλεται, νι-
κᾷται φύσεως τάξις, ὡς γέγραπται. Χριστὸς
ἐτέχθη, ἐκ τῆς Παρθένου, ἐν Βηθλεὲμ τῆς Ἰου-
δαίας. Δίς.

Ἐτερον μετὰ τὸν Πολυέλεον, ὅμοιον.

Ὁ ἀχώρητος παντὶ, πῶς ἐχωρήθη ἐν γαστρὶ;
ὁ ἐν κόλποις τοῦ Πατρὸς, πῶς ἐν ἀγκάλαις τῆς
Μητρὸς; πάντως ὡς οἶδεν, ὡς ἠθέλησε, καὶ ὡς
ἠυδόκησεν· ἄσαρκος γὰρ ὢν, ἐσαρκώθη ἐκῶν·
καὶ γέγονεν ὁ ὢν, ὃ οὐκ ἦν δι' ἡμᾶς· καὶ μὴ
ἐκστὰς τῆς φύσεως, μετέσχε τοῦ ἡμετέρου φυ-
ράματος. Διπλοῦς ἐτέχθη, Χριστὸς τὸν ἄνω
κόσμον θέλων ἀναπληρῶσαι. Δίς.

Εἶτα, τὸ α'. Ἀντίφωνον τῶν Ἀναβαθμῶν τοῦ δ'. Ἦχος·
καὶ τὸ Προκείμενον, Ἦχος δ'.

Ἐκ γαστρὸς πρὸ ἐωσφόρου ἐγέννησά σε· ὦμο-
σε Κύριος, καὶ οὐ μεταμεληθήσεται.

Στιχ. Σὺ Ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
Μελχισεδέκ.

Εὐαγγέλιον ἐκ τοῦ κατὰ Ματθαῖον.

Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν·

Μετὰ δὲ τὸν Πεντηκοστὸν,

Δόξα, Ἦχος β'.

Τὰ σύμπαντα σήμερον χαρᾶς πληροῦνται,
Χριστοῦ τεχθέντος ἐκ τῆς Παρθένου.

Καὶ νῦν, τὸ αὐτό.

Εἶτα τὸ παρὸν Ἰδιόμελον, Ἦχος πλ. β'.

Στίχ. Ἐλέησόν με ὁ Θεός . . .

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη.
Σήμερον δέχεται ἡ Βηθλεὲμ, τὸν κατήμενον δια-
παντὸς σὺν Πατρὶ· σήμερον Ἄγγελοι τὸ Βρέφος
τὸ τεχθὲν θεοπρεπῶς δοξολογοῦσι· Δόξα ἐν
ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώ-
ποις εὐδοκία.

Οἱ Κανόνες· τοὺς Εἱρμούς καὶ τὰ Τροπάρια ὁμοῦ εἰς
ιβ'. Ὑστερον δὲ πάλιν τοὺς Εἱρμούς πρὸς μίαν.

Ὁ Κανὼν, οὗ ἡ ἀκροστιχίς.

Χριστὸς βροτωθεὶς, ἦν ὁ περ Θεὸς μένη.

Ποίημα τοῦ κυρίου Κοσμά.

Ῥιθὴ α'. Ἦχος α'. Ὁ Εἱρμός.

„Χριστὸς γεννᾶται, δοξάσατε. Χριστὸς ἐξ οὐ-
ρανῶν, ἀπαντήσατε. Χριστὸς ἐπὶ γῆς, ὑψώθητε.
Ἄσατε τῷ Κυρίῳ, πᾶσα ἡ γῆ· καὶ ἐν εὐφροσύνῃ,
ἀνυμνήσατε λαοί. Ὅτι δεδοξάσται.“

Τροπάριον.

Ῥεύσαντα ἐκ παραβάσεως, Θεοῦ τὸν κατ' εἰ-
κόνα γενόμενον, ὅλον τῆς φθορᾶς ὑπάρξαντα,
κρείττονος ἐπταικότα, θείας ζωῆς, αὐτὸς ἀνα-
πλάττει, ὁ σοφὸς Δημιουργός· Ὅτι δεδοξάσται.

Ἰδὼν ὁ Κτίστης ὀλλύμενον, τὸν ἄνθρωπον
χερσὶν ὃν ἐποίησε, κλῖνας οὐρανούς· κατέρχεται
τοῦτον δὲ ἐκ Παρθένου, θείας ἀγνῆς, ὅλον οὐ-
σιούται, ἀληθείᾳ σαρκωθεῖς. Ὅτι δεδόξασται.

Σοφία, λόγος καὶ δύναμις, Ἦλὸς ὦν τοῦ Πα-
τρὸς, καὶ ἀπαύγασμα, Χριστὸς ὁ Θεὸς δυνάμεις
λαθῶν, ὅσας ὑπερκοσμίους, ὅσας ἐν γῇ, καὶ
ἐνανθρωπήσας, ἀνεκτῆσατο ἡμᾶς· Ὅτι δεδόξα-
σται.

Ἔτερος Κανὼν Ἰαμβικὸς, οὗ ἡ ἀκροστιχὶς διὰ Στίχων
ἠρωελεγείων.

Εὐεπίης μελέεσσιν ἐφύμνια ταῦτα λιγαίνει
Ἦα Θεοῦ, μερόπων εἵνεκα τικτόμενον
Ἐν χθονὶ, καὶ λύοντα πολύστονα πῆματα κόσμον.
Ἄλλ' Ἄνα, ῥητῆρας ῥύεο τῶν δὲ πόνων.

Ποίημα Ἰωάννου Μοναχοῦ.

Ἰδιὴ α'. Ἦχος ὁ αὐτός. Ὁ Εἰρμός.

„Ἐσῶσε λαὸν, θαυματουργῶν Δεσπότης,
Ἰγρὸν θαλάσσης κῦμα χερσώσας πάλαι.
Ἐκὼν δὲ τεχθεῖς ἐκ Κόρης, τρίβον βατήν,
Πόλου τίθησιν ἡμῖν· ὃν κατ' οὐσίαν,
Ἰσὺν τῷ Πατρὶ, καὶ βροτοῖς δοξάσωμεν.“

Ἦνεγκε γαστήρ ἡγιασμένη Λόγον,
Σαφῶς ἀφλέκτω, ζωγραφουμένη βάτῳ,
Μιγέντα μορφῇ τῇ βροτησίᾳ Θεόν,
Εὐας τάλαιναν νηδὺν ἀρᾶς τῆς πάλαι
Λύοντα πικρᾶς· ὃν βροτοὶ δοξάσομεν.

Ἔδειξεν Ἀστὴρ τὸν πρὸ Ἡλίου Λόγον,
 Ἐλθόντα παῦσαι τὴν ἁμαρτίαν Μάγοις,
 Σαφῶς πενιχρὸν εἰς σπέος τὸν συμπαθῆ,
 Σὲ σπαργάνοις ἐλκτόν· ὃν γεγηθότες,
 Ἴδον τὸν αὐτὸν, καὶ βροτὸν, καὶ Κύριον.

Καταβασία, {Χριστὸς γεννᾶται.
 Ἐσῶσε λαόν.

Ἰδιὴ γ'. Ὁ Εἰρμός.

„Τῷ πρὸ τῶν αἰώνων, ἐκ Πατρὸς γεννηθέντι
 ἀρρήεστως Τίῳ, καὶ ἐπ' ἐσχάτων ἐκ Παρθένου,
 σαρκωθέντι ἀσπόρως, Χριστῷ τῷ Θεῷ βοήσω-
 μεν· Ὁ ἀννψώσας τὸ κέρας ἡμῶν, Ἅγιος εἰ Κύ-
 ριε.“

Τροπάριον.

Ὁ τῆς ἐπιπνοίας, μετασχὼν τῆς ἀμείνων Ἀδάμ
 χοϊκός, καὶ πρὸς φθορὰν καταλισθήσας, γυναι-
 κεία ἀπάτη, Χριστῷ γυναικὸς βοᾷ ἐξ ὀργῶν· Ὁ
 δι' ἐμὲ κατ' ἐμὲ γεγονώς, Ἅγιος εἰ Κύριε.

Σύμμορφος πηλίνης, εὐτελοῦς διαρτίας Χρι-
 στὲ γεγονώς, καὶ μετοχῇ σαρκὸς τῆς χεῖρω, με-
 ταδούς θείας φύτλης, βροτὸς πεφυκώς, καὶ μεί-
 νας Θεός, ὁ ἀννψώσας τὸ κέρας ἡμῶν, Ἅγιος εἰ
 Κύριε.

Βηθλεὲμ εὐφραίνου, Ἡγεμόνων Ἰουδα βασί-
 λεια· τὸν Ἰσραὴλ γὰρ ὁ ποιμαίνων, Χερουβιμ ὁ
 ἐπ' ὧμων, ἐκ σοῦ προελθὼν Χριστὸς ἐμφανῶς,
 καὶ ἀννψώσας τὸ κέρας ἡμῶν, πάντων ἐβασί-
 λευσε.

Εἰσὸς ἄλλος.

„Νεῦσον πρὸς ὕμνους, οἵκετῶν εὐεργέτα,
Ἐχθροῦ ταπεινῶν τὴν ἐπηρμένην ὄφρυν,
Φέρων τε παντεπόπτα τῆς ἁμαρτίας,
Ἵπερθεν ἀκλόνητον ἐστηρίγμένους,
Μάκαρ μελωδοῦς, τῇ βάσει τῆς πίστεως.“

Νύμφης πανάγνου, τὸν πανόλβιον τόκον,
Ἰδεῖν ὑπὲρ νοῦν ἡξιωμένος χορὸς,
Αἰγρυνος ἐκλονεῖτο τῷ ξένῳ τρόπῳ,
Τάξιν μελωδοῦσάν τε τῶν Ἀσωμάτων,
Ἄνακτα Χριστὸν, ἀσπόρως σαρκούμενον.

Ἵψους ἀνάσσω, οὐρανῶν εὐσπλαγχνία,
Τελεῖ καθ' ἡμᾶς ἐξ ἀννυμφεύτου Κόρης,
Ἄυλος ὢν τὸ πρόσθεν, ἀλλ' ἐπ' ἐσχάτων
Λόγος παχυνθεὶς σαρκὶ τὸν πεπτωκότα,
Ἵνα πρὸς αὐτὸν ἐλκύσῃ πρωτόκτιστον.

Καταβασία. { Τῷ πρὸ τῶν αἰώνων.
 { Νεῦσον πρὸς ὕμνους.

Ἡ Ὑπακοή, Ἡχος πλ. δ'.

Τὴν ἀπαρχὴν τῶν ἐθνῶν, ὁ οὐρανός σοι προσ-
εκόμισε, τῷ κειμένῳ Νηπίῳ ἐν φάτνῃ, δι' Ἀστέ-
ρος τοὺς Μάγους καλέσας· οὓς καὶ κατέπληττεν
οὐ σκῆπτρα καὶ θρόνοι, ἀλλ' ἐσχάτη πτωχεία·
τί γὰρ εὐτελέστερον σπηλαίου; τί δὲ ταπεινότε-
ρον σπαργάνων; ἐν οἷς διέλαμψεν ὁ τῆς Θεό-
τητός σου πλοῦτος. Κύριε δόξα σοι.

Κάθισμα, Ἦχος ὁ αὐτός. *)

Τὸ προσταχθέν.

Ἀγαλλιᾶσθω οὐρανὸς, γῆ εὐφραινέσθω, ὅτι ἐτέχθη ἐπὶ γῆς, ὁ Ἀμνὸς τοῦ Θεοῦ, παρέχων τῷ κόσμῳ τὴν ἀπολύτρωσιν· ὁ Λόγος, ὁ ἐν τοῖς κόλποις ὢν τοῦ Πατρὸς, προῆλθεν ἐκ τῆς Παρθένου ἄνευ σπορᾶς· ὃν οἱ Μάγοι ἐξίσταντο, ὁρῶντες ἐν Βηθλεὲμ, τικτόμενον ὡς νήπιον· ὃν δοξάζει τὰ σύμπαντα.

ᾠδὴ δ'. Ὁ Εἰρμός.

„Ράβδος ἐκ τῆς ῥίζης Ἰεσσαὶ, καὶ ἄνθος ἐξ αὐτῆς Χριστὲ, ἐκ τῆς Παρθένου ἀνεβλάστησας, ἐξ ὅρους ὁ αἰνετὸς, κατασκίον· δασέος· ἦλθες σαρκωθεὶς ἐξ ἀπειράνδρου, ὁ ἄυλος καὶ Θεός. Δόξα τῇ δυνάμει σου Κύριε.“

Τροπάριον.

Ὅν πάλαι προεῖπεν Ἰακώβ, ἐθνῶν ἀπεκδοχὴν Χριστὲ, φυλῆς Ἰουδα ἐξανέτειλας, καὶ δύναμιν Δαμασκοῦ, Σαμαρείας σκύλατε, ἦλθες προνομεύσας πλάνην τρέπων, εἰς πίστιν θεοπρεπῆ. Δόξα τῇ δυνάμει σου Κύριε.

Τοῦ Μάντεως πάλαι Βαλαὰμ, τῶν λόγων μυητὰς σοφούς, ἀστεροσκοποὺς χαρᾶς ἐπλησας, Ἀστὴρ ἐκ τοῦ Ἰακώβ, ἀνατείλας Δέσποτα, ἐθ-

*) Ἐν τισι Τυπικοῖς εὐρίσκεται, ἵνα μὴ λέγηται Κάθισμα, ὅταν λέγωμεν Ἑπακοήν· ἀλλὰ γενέσθω ἄλλιν ὅπως δόξη τῷ Προεστῶτι.

νῶν ἀπαρχὴν εἰσαγομένους, ἐδέξω δὲ προφανῶς,
δῶρά σοι δεκτὰ προσκομίζοντας.

Ὡς πόκῳ γαστρὶ παρθενικῇ, κατέβης ὑετὸς
Χριστὲ, καὶ ὥς σταγόνες ἐν γῇ στάζουσαι. Ἀλ-
θίοπες καὶ Θαρσεῖς, καὶ Ἀράβων νῆσοί τε, Σαβᾶ
Μήδων πάσης γῆς κρατοῦντες, προσέπεσόν σοι
Σωτήρ. Δόξα τῇ δυνάμει σου Κύριε.

Εἰμὸς ἄλλος.

„Γένους βροτείου τὴν ἀνάπλασιν πάλαι,
Ἄιδων Προφήτης Ἀββακούμ προμηνύει,
Ἴδεῖν ἀφράστως ἀξιωθεὶς τὸν τύπον·
Νέον βρέφος γὰρ ἐξ ὄρους τῆς Παρθένου,
Ἐξῆλθε λαῶν, εἰς ἀνάπλασιν Λόγος.“

Ἴσος προῆλθες τοῖς βροτοῖς ἐκουσίως,
Ἦψιστε σάρκα προσλαβὼν ἐκ Παρθένου·
Ἴὸν καθάσαι τῆς δρακοντίας κάρας,
Ἄγων ἅπαντας πρὸς σέλας ζωηφόρον,
Θεὸς πεφυκὼς, ἐκ πυλῶν ἀνηλίων.

Ἔδνη τὰ πρόσθεν, τῇ φθορᾷ βεβυσμένα,
Ὀλεθρον ἄρδην, δυσμενοῦς πεφευγότα,
Ἦψοῦτε χεῖρας σὺν κρότοις ἐφυμνίους,
Μόνον σέβοντα, Χριστὸν ὥς εὐεργέτην,
Ἐν τοῖς καθ' ἡμᾶς, συμπαθῶς ἀφιγμένον.

Ῥίξης φνεῖσα τοῦ Ἰεσσαὶ Παρθένε,
Ὅρους παρῆλθες τῶν βροτῶν τῆς οὐσίας,
Πατρὸς τεκοῦσα τὸν πρὸ αἰώνων Λόγον·
Ὡς ἡνδόκησεν αὐτὸς ἐσφραγισμένην,
Νηδὺν διελθεῖν, τῇ κενώσει τῇ ξένη.

Καταβασία. {Ράβδος ἐκ τῆς κρίσης.
Γένους βροτείου.

Ἰδιὴ ἐ'. Ὁ Εἰρμός.

„Θεὸς ὦν εἰρήνης, Πατὴρ οἰκτιρῶν, τῆς μεγάλης βουλῆς σου τὸν Ἄγγελον, εἰρήνην παρεχόμενον, ἀπέστειλας ἡμῖν· ὅθεν θεογνωσίας, πρὸς φῶς ὁδηγηθέντες, ἐκ νυκτὸς ὀρθοῦντες, δοξολογούμεν σε φιλάνθρωπε.“

Τροπάριον.

Ἐν δούλοις τῷ Καίσαρος δόγματι, ἀπεγράφης πειθήσας, καὶ δούλους ἡμᾶς ἐχθροῦ καὶ ἀμαρτίας, ἡλευθέρωσας Χριστέ· ὅλον τὸ καθ' ἡμᾶς δὲ πτωχεύσας, καὶ χοῦκὸν, ἐξ αὐτῆς ἐνώσεως, καὶ κοινωνίας ἐθεούργησας.

Ἴδου ἡ Παρθένος, ὡς πάλαι φησὶν, ἐν γαστρὶ συλλαβοῦσα ἐκύησε, Θεὸν ἐνανθρωπήσαντα, καὶ μένει παρθένος, δι' ἧς καταλλαγέντες, Θεῷ οἱ ἁμαρτωλοὶ, Θεοτόκον κυρίως οὔσαν, ἐν πίστει ἀνυμνήσωμεν.

Εἰρμός ἄλλος.

„Ἐκ νυκτὸς ἔργων ἐσκοτισμένης πλάνης,
Ἰλασμός ἡμῖν Χριστέ τοῖς ἐργηγόροις
Νῦν σοι τελοῦσιν ὕμνον ὡς εὐεργέτη·
Ἐλθοῖς πορίζων εὐχερῇ τε τὴν τρίβον·
Καθ' ἣν ἀνατρέχοντες, εὖροιμεν κλέος.“

Ἀπηνὲς ἐχθρος, τὸ πρὸς αὐτὸν Δεσπότης,
Τεμὼν διαμπᾶξ, σαρκὸς ἐν παρουσίᾳ·
Ἵνα κρατοῦντος ὥλεσε ψυχοφθόρου,

Κόσμον συνάπτων ταῖς αὐτοῖς οὐσίαις,
Τιθεὶς προσηγῇ τὸν τεκόντα τῇ κτίσει.

Ὁ λαὸς εἶδεν ὁ πρὶν ἡμανρωμένος,
Μεθ' ἡμέραν φῶς τῆς ἄνω φρυκτωρίας,
Ἐθνη Θεῷ δὲ κληρον Τίδς προσφέρει,
Νέμων ἐκείσε τὴν ἀπόρρητον χάριν·
Οὐ πλείστον ἐξήνθησεν ἡ ἁμαρτία.

Καταβασία. { Θεὸς ὦν εἰρήνης.
Ἐκ νυκτὸς ἔργων.

ᾠδὴ 6. Ὁ Εἰρμός.

„Σπλάγχχνων Ἰωνᾶν ἐμβρυον ἀπήμεσεν, ἐνά-
λιος θῆρ, οἷον ἐδέξατο· τῇ Παρθένῳ δὲ, ἐνοι-
κήσας ὁ Λόγος, καὶ σάρκα λαβὼν, διελήλυθε
φυλάξας ἀδιάφθορον· ἥς γὰρ οὐχ ὑπέστη ρεύ-
σεως, τὴν τεκοῦσαν κατέσχευ ἀπῆμαντον.“

Τροπᾶριον.

Ἦλθε σαρκωθεὶς Χριστὸς ὁ Θεὸς ἡμῶν, γα-
στρός ὃν Πατὴρ, πρὸ ἐωσφόρου γεννᾷ· τὰς ἡνίας
δὲ, ὁ κρατῶν τῶν ἀχράντων δυνάμεων, ἐν φάτνῃ
τῶν ἀλόγων ἀνακλίνεται, ῥάκει σπαργανοῦται,
λύει δὲ, πολυπλόκους σειρὰς παραπτώσεων.

Νέον ἐξ Ἀδὰμ παιδίον φυράματος, ἐτέχθη
Τίδς, καὶ πιστοῖς δέδοται· τοῦ δὲ μέλλοντος,
οὗτος ἐστὶν αἰῶνος Πατὴρ καὶ Ἀρχων, καὶ κα-
λεῖται τῆς μεγάλης βουλῆς Ἀγγελος· οὗτος ἰσχυ-
ρὸς Θεός ἐστι, καὶ κρατῶν ἐξουσία τῆς κτίσεως.

Εἰρμος ἄλλος.

„Ναίων Ἰωνᾶς ἐν μυχοῖς θαλαττίοις,

Ἐλθεῖν ἐδεῖτο, καὶ ζάλην ἀπαρκέσαι.
 Νυγεις ἐγὼ δὲ τοῦ τυραννοῦντος βέλει,
 Χριστῷ προσανδῶ τῷ κακῶν ἀναιρέτῃ,
 Θᾶττον μολεῖν σε τῆς ἐμῆς ῥαθυμίας.“

Ὅς ἦν ἐν ἀρχῇ πρὸς Θεὸν Θεὸς Λόγος,
 Νυνὶ κρατύνει μὴ σθένουσιν τὴν πάλαι.
 Ἰδὼν φυλάξαι τὴν καθ' ἡμᾶς οὐσίαν,
 Καθεῖς ἑαυτὸν δευτέρᾳ κοινωνίᾳ,
 Αὐτὸς προφαίνων τῶν παθῶν ἑλευθέραν.

Ἴκται δι' ἡμᾶς Ἀβραὰμ ἐξ ὁσφύος,
 Λυγρῶς πεσόντας ἐν σκότει τῶν πταισμάτων,
 Τίους ἐγείρει τῶν κάτω νενευκότων,
 Ὅ φῶς κατοικῶν καὶ φάτνην παρ' ἀξίαν,
 Νῦν εὐδοκήσας εἰς βροτῶν σωτηρίαν.

Καταβασία. { Σπλάγχχνων Ἰωνᾶν.
 { Ναίων Ἰωνᾶς.

Κοντάκιον, Ἦχος γ'.

Ποίημα Ῥωμανοῦ τοῦ Μελποδοῦ.

Ἡ Παρθένος σήμερον τὸν ὑπερούσιον τίκτει,
 καὶ ἡ γῇ τὸ σπῆλαιον, τῷ ἀπροσίτῳ προσάγει.
 Ἄγγελοι μετὰ Ποιμένων δοξολογοῦσι· Μάγοι δὲ
 μετὰ Ἀστέρως ὁδοιποροῦσι· δι' ἡμᾶς γὰρ ἐγεν-
 νήθη Παιδίον νέον, ὁ πρὸ αἰώνων Θεός.

Ὁ Οἶκος.

Τὴν Ἐδὲμ Βηθλεὲμ ἡνοιξε, δεῦτε ἰδωμεν· τὴν
 τρυφὴν ἐν κορυφῇ εὐρωμεν, δεῦτε λάβωμεν, τὰ
 τοῦ Παραδείσου ἔνδον τοῦ σπηλαίου· ἐκεῖ ἐφάνη
 ῥίζα ἀπότιστος, βλαστάνουσα ἄφεισιν· ἐκεῖ εὐ-

ρέθη φρέαρ ἀνόρυκτον, οὐ πιεῖν Δαυὶδ πρὶν ἐπεθύμησεν· ἐκεῖ Παρθένος τεκοῦσα Βρέφος, τὴν δίψαν ἐπαυσεν εὐθὺς τὴν τοῦ Ἀδάμ, καὶ τοῦ Δαυὶδ· διὰ τοῦτο πρὸς τοῦτο ἐπειχθῶμεν, οὐ ἐτέχθη Παιδίον νέον, ὁ πρὸ αἰώνων Θεός.

Συναξάριον.

Τῇ εἰκοστῇ πέμπτῃ τοῦ αὐτοῦ Μηνὸς, ἡ κατὰ σάρκα Γέννησις τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Στίχοι.

Θεὸς τὸ τεχθὲν, ἡ δὲ Μήτηρ Παρθένος.
Τί μεῖζον ἄλλο καινὸν εἶδεν ἡ κτίσις;
Παρθενικὴ Μαρίη Θεὸν εἰκάδι γείνατο πέμπτῃ.

* * * * *
* * * * *

Τῇ αὐτῇ ἡμέρᾳ, ἡ προσκύνησις τῶν Μάγων.

Στίχοι.

Σὲ προσκυνούσα τάξις ἐθνικῇ, Λόγε,
Τὸ πρὸς σὲ δηλοῖ τῶν ἐθνῶν μέλλον σέβας.

* * * * *
* * * * *

Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

Ῥιθὶ γ'. Ὁ Εἰρμός.

„Οἱ Παῖδες εὐσεβεῖα συντραφέντες, δυσσε-
βοὺς προστάγματος καταφρονήσαντες, πυρὸς
ἀπειλὴν οὐκ ἐπτοήθησαν· ἀλλ' ἐν μέσῳ τῆς

φλογὸς ἐστῶτες ἔψαλλον· Ὁ τῶν Πατέρων, Θεὸς
εὐλογητὸς εἶ.

Τροπᾶριον.

Ποιμένες ἀγραυλοῦντες, ἐκπλαγοῦς φωτοφα-
νείας ἐτυχον· δόξα Κυρίου γὰρ αὐτοὺς περιέ-
λαμψε καὶ Ἄγγελος, ἀννυμήσατε βοῶν, Ὅτι ἐτέ-
χθη Χριστός· ὁ τῶν Πατέρων, Θεὸς εὐλογη-
τὸς εἶ.

Ἐξαίφνης σὺν τῷ λόγῳ τοῦ Ἀγγέλου, οὐρα-
νῶν στρατεύματα, Δόξα ἐκραύγαζον Θεῷ ἐν
ὑψίστοις, ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία,
Χριστὸς ἔλαμψεν, ὁ τῶν Πατέρων, Θεὸς εὐλο-
γητὸς εἶ.

Ῥῆμα τί τοῦτο εἶπον οἱ Ποιμένες; διελθόντες
ἰδωμεν, τὸ γεγονός θεῖον Χριστόν· Βηθλεὲμ
καταλαβόντες δὲ, σὺν τῇ τεκούσῃ, προσεκύνουν
ἀναμέλποντες· Ὁ τῶν Πατέρων, Θεὸς εὐλογη-
τὸς εἶ.

Εἰρμὸς ἄλλος.

„Τῷ παντάνакτος ἐξεφάνλισαν πόθῳ,
Ἄπλητα θυμαίνοντος ἡγκιστρωμένοι,
Παῖδες τυράννου δύσθεον γλωσσαλγίαν,
Οἷς εἵκαθε πῦρ, ἄσπετον τῷ Δεσπότη,
Λέγουσιν· Εἰς αἰῶνας εὐλογητὸς εἶ.

Ῥηρέτας μὲν ἐμμανῶς καταφλέγει,
Σῶζει δὲ παμφλάξουσα ροιζηδὸν νέους,
Ταῖς ἐπταμέτροις καύσει πυργουμένη,
Οὓς ἔστρεφε φλόξ, ἄφθονος τοῦ Κυρίου,
Νέμοντος εὐσεβείας εἵνεκα δρόσον.

Ἀρωγὲ Χριστὲ, τὸν βροτοῖς ἐναντίον,
 Προβλήμα τὴν σάρκωσιν ἀβρόγῃως ἔχων,
 Ἦσχυνας ὄλβον τῆς Θεώσεως φέρων,
 Μορφούμενος νῦν, ἥς τιнос δι' ἐλπίδα,
 Ἀνωθεν εἰς κενθμῶνας ἦλθομεν ζόφον.

Τὴν ἀγριωπὸν ἀκρατῶς γαυρουμένην,
 Ἀσεμνα βακχεύσασαν ἐξοιστρουμένην,
 Κόσμου καθεῖλες πανσθενῶς ἀμαρτίαν,
 Οὓς εἴλκυσε πρὶν, σήμερον τῶν ἀρκύων·
 Σώξεις δὲ σαρκωθεὶς ἐκὼν εὐεργέτα.

Καταβασία. Ὅϊ Παῖδες εὐσεβεῖα.
 Ἐγὼ παντάνακτος.

ᾠδὴ ἡ'. Ὁ Εἰσμός.

„Θαύματος ὑπερφνοῦς ἡ δροσοβόλος, ἐξεῖκό-
 νισε κάμινος τύπον· οὐ γὰρ οὓς ἔδεξατο, φλέ-
 γει νέους, ὥς οὐδὲ πῦρ, τῆς Θεότητος Παρθέ-
 νου, ἣν ὑπέδυν νηδύν· διὸ ἀνυμνοῦντες ἀναμέλ-
 ψωμεν· Εὐλογεῖτω ἡ κτίσις πᾶσα τὸν Κύριον,
 καὶ ὑπερυψούτω εἰς πάντας τοὺς αἰῶνας.“

Τροπάριον.

Ἔλκει Βαβυλῶνος ἡ θυγάτηρ Παῖδας, δορυ-
 κητήτους Δαυτὶδ ἐκ Σιών ἐν αὐτῇ· δωροφόρους
 πέμπει δὲ, Μάγους παῖδας τὴν τοῦ Δαυτὶδ, θεο-
 δόχον Θυγατέρα λιτανεύσοντας· διὸ ἀνυμνοῦν-
 τες ἀναμέλψωμεν· Εὐλογεῖτω ἡ κτίσις πᾶσα τὸν
 Κύριον, καὶ ὑπερυψούτω εἰς πάντας τοὺς αἰῶ-
 νας.

Ὅργανα παρέκλινε τὸ πένθος φθῆς· οὐ γὰρ

ἦδον ἐν νόθοις οἱ Παῖδες Σιών· Βαβυλῶνος
 λυεῖ δὲ, πλάνην πᾶσαν καὶ μουσικῶν, ἁρμονίαν
 Βηθλεὲμ ἐξαναστείλας Χριστός· διὸ ἀννυνοῦν-
 τες ἀναμέλψωμεν· Εὐλογεῖτω ἡ κτίσις πᾶσα τὸν
 Κύριον, καὶ ὑπερυψούτω εἰς πάντας τοὺς αἰῶ-
 νας.

Σκύλα Βαβυλὼν τῆς βασιλίδος Σιών, καὶ δο-
 ρύκτητον ὄλβον ἐδέξατο, θησαυροὺς Χριστός,
 ἐν Σιών ταύτης δὲ, καὶ Βασιλεῖς, σὺν Ἀστέρι
 ὁδηγῶ, ἀστροπολοῦντας ἔλκει· διὸ ἀννυνοῦντες
 ἀναμέλψωμεν· Εὐλογεῖτω ἡ κτίσις πᾶσα τὸν
 Κύριον, καὶ ὑπερυψούτω εἰς πάντας τοὺς αἰῶνας.

Εἰρμὸς ἄλλος.

„Μήτηραν ἀφλέκτως εἰκονίζουσι Κόρης,
 Οἱ τῆς παλαιᾶς πυρπολούμενοι Νέοι,
 Ὑπερφυῶς κύουσαν ἐσφραγισμένην·
 Ἄμφω δε δρῶσα θαυματουργία μία,
 Λαοὺς πρὸς ὕμνον ἐξανίστησι χάρις.“

Λύμην φυγοῦσα τοῦ θεοῦσθαι τῇ πλάνῃ,
 Ἄληκτον ὕμνεῖ τὸν κενούμενον Λόγον,
 Νεανικῶς ἅπαντα σὺν τρόμῳ κτίσις,
 Ἄδοξον εὐχος δειματουμένη φέρειν,
 Ῥευστή γεγῶσα, καὶ σοφῶς ἐκαρτέρει.

Ἦκεις πλανῆτιν πρὸς νομὴν ἐπιστρέφων,
 Τὴν ἀνθοποιὸν ἐξ ἐρημαίων λόφων,
 Ἦ τῶν ἐθνῶν ἔγερσις, ἀνθρώπων φύσιν,
 Ῥώμην βιαίαν τοῦ βροτοκτόνου σβέσαι,
 Ἀνὴρ φανείς τε καὶ Θεὸς προμηθεΐα.

Καταβασία. {Θαύματος ὑπερφνουῶς.
{Μήτηραν ἀφλέκτως.

᾿Ωιδη θ'.

Μεγαλυνάρια

ψαλλόμενα ἐν τῇ ᾠδῇ ταύτῃ.

Ἦχος α'.

Μεγάλυνον, ψυχὴ μου, τὴν τιμιωτέραν, καὶ
ἐνδοξοτέραν τῶν ἄνω στρατευμάτων.

Μεγάλυνον, ψυχὴ μου, τὸν ἐκ τῆς Παρθένου,
Θεὸν σαρκὶ τεχθέντα.

Μεγάλυνον, ψυχὴ μου, τὸν ἐν τῷ Σπηλαίῳ
τεχθέντα Βασιλέα.

Μεγάλυνον, ψυχὴ μου, τὸν ὑπὸ τῶν Μάγων,
Θεὸν προσκυνηθέντα.

Μεγάλυνον, ψυχὴ μου, τὴν ἀγνὴν Παρθένον,
τὴν γεννησαμένην Χριστὸν τὸν Βασιλέα.

Μάγοι καὶ Ποιμένες ἦλθον προσκυνῆσαι,
Χριστὸν τὸν γεννηθέντα, ἐν Βηθλεὲμ τῇ πόλει.

Ἔτερα εἰς τὸν Ἰαμβικὸν Κανόνα.

Σήμερον ἡ Παρθένος ἦλθε προσκυνῆσαι,
Χριστὸν ἐν τῷ Σπηλαίῳ.

Σήμερον ὁ Δεσπότης ῥάκει σπαργανοῦται, ὁ
ἀναφῆς ὡς βρέφος.

Σήμερον πᾶσα κτίσις ἀγάλλεται καὶ χαίρει,
ὅτι Χριστὸς ἐτέχθη, ἐκ τῆς Παρθένου Κόρης.

Οὐράνιοι Δυνάμεις, τεχθέντα τὸν Σωτῆρα,
Κύριον καὶ Δεσπότην μηνύουσι τῷ κόσμῳ.

Δόξα.

Μεγάλυνον, ψυχή μου, τῆς τρισυποστάτου καὶ ἀδιαιρέτου Θεότητος τὸ κράτος.

Καὶ νῦν.

Μεγάλυνον, ψυχή μου, τὴν λυτρωσαμένην ἡμᾶς ἐκ τῆς κατάρας.

Ῥιδὴ θ'. Ὁ Εἰσμός.

„Μυστήριον ξένον ὁρῶ καὶ παραδόξον, οὐρανὸν τὸ σπήλαιον, θρόνον χερουβικὸν τὴν Παρθένον, τὴν φάτνην χωρίου· ἐν ᾧ ἀνεκλίθη ὁ ἀχώρητος, Χριστὸς ὁ Θεός· ὃν ἀνυμνοῦντες μεγαλύνομεν.“

Τροπάριον.

Ἐξαίσιον δρόμον, ὁρῶντες οἱ Μάγοι, ἀσυνήθους νέου Ἀστέρος, ἀρτιφαοῦς οὐρανίου ὑπεράλμποντος· Χριστὸν Βασιλέα ἐτεκμήρατο ἐν γῇ, γεννηθέντα Βηθλεὲμ, εἰς σωτηρίαν ἡμῶν.

Νεηγενὲς Μάγων λεγόντων, παιδίον Ἀναξ, οὗ Ἀστὴρ ἐφάνη ποῦ ἐστιν; εἰς γὰρ ἐκείνου προσκύνησιν ἤκομεν· μανεῖς δ' Ἡρώδης ἐταράττετο, Χριστὸν ἀνελεῖν, ὁ θεομάχος φρουαττόμενος.

Ἠκρίβωσε χρόνον Ἡρώδης Ἀστέρος· οὗ ταῖς ἡγεσίαις οἱ Μάγοι ἐν Βηθλεὲμ προσκυνοῦσι Χριστῷ σὺν δώροις· ὑφ' οὗ πρὸς πατρίδα ὁδηγούμενοι, δεινὸν παιδοκτόνον ἐγκατέλιπον παιζόμενον.

Εἰσμός ἄλλος.

„Στέργειν μὲν ἡμᾶς ὡς ἀκίνδυνον φόβῳ, Ῥᾶον σιωπὴν· τῷ πόθῳ δὲ Παρθένε,

Τύπους ἀφεγγεῖς, καὶ σκιὰς παρηγμένους,
ὦ Μῆτερ ἄγνή, τοῦ Λόγου δεδορκότες,
Νέου φανέντος ἐκ πύλης κεκλεισμένης,
Δοξοῦμεν οἱ τε τῆς ἀληθείας φάος,
Ἐπαξίως σὴν εὐλογοῦμεν γαστέρα.

Καταβασία. { Μυστήριον ξένον.
 { Στέργειν μὲν ἡμᾶς.

Ἐπεσεκέφατο ἡμᾶς, ἐξ ὕψους ὁ Σωτὴρ ἡμῶν,
ἀνατολὴ ἀνατολῶν· καὶ οἱ ἐν σκοτίᾳ καὶ σκιᾷ,
εὗρομεν τὴν ἀληθῆαιαν· καὶ γὰρ ἐκ τῆς Παρθένου
ἐτέχθη ὁ Κύριος.
Ἐκ γ·

Ἀνδρέου Ἱεροσολυμίτου.

Εὐφραίνεσθε δίκαιοι· οὐρανοὶ ἀγαλλιᾶσθε· σκιρτήσατε τὰ ὄρη, Χριστοῦ γεννηθέντος· Παρθένος καθέξεται, τὰ Χερουβιμ μιμουμένη, βασιτάζουσα ἐν κόλποις, Θεὸν Λόγον σαρκωθέντα· Ποιμένες τὸν τεχθέντα δοξάζουσι· Μάγοι τῷ

Δεσπότῃ δῶρα προσφέρουσιν· Ἄγγελοι ἀννυνοῦντες λέγουσιν· Ἀκατάληπτε Κύριε, δόξα σοι.

Ὁ Πατὴρ εὐδόκησεν, ὁ Λόγος σὰρξ ἐγένετο, καὶ ἡ Παρθένος ἔτεκε Θεὸν ἐνανθρωπήσαντα· Ἄστὴρ μηνύει· Μάγοι προσκυνοῦσι· Ποιμένες θαυμάζουσι, καὶ ἡ κτίσις ἀγάλλεται.

Θεοτόκε Παρθένε, ἡ τεκοῦσα τὸν Σωτῆρα, ἀνέτρεψας τὴν πρώτην κατάραν τῆς Εὐας, ὅτι Μήτηρ γέγονας, τῆς εὐδοκίας τοῦ Πατρὸς, βασιτάζουσα ἐν κόλποις, Θεὸν Λόγον σαρκωθέντα· οὐ φέρει τὸ μυστήριον ἔρευναν· πίστει μόνῃ τοῦτο πάντες δοξάζομεν, κράζοντες μετὰ σοῦ καὶ λέγοντες· Ἀνερμήνευτε Κύριε, δόξα σοι.

Δεῦτε ἀννυμήσωμεν, τὴν Μητέρα τοῦ Σωτῆρος, τὴν μετὰ τόκον πάλιν ὁφθεῖσαν Παρθένον· Χαίροις πόλις ἔμψυχε τοῦ Βασιλέως καὶ Θεοῦ, ἐν ᾗ Χριστὸς οἰκήσας, σωτηρίαν εἰργάσατο· μετὰ τοῦ Γαβριὴλ ἀννυμνοῦμέν σε, μετὰ τῶν Ποιμένων δοξάζομεν, κράζοντες· Θεοτόκε πρέσβευε, τῷ ἐκ σοῦ σαρκωθέντι, σωθῆναι ἡμᾶς.

Δόξα, Ἦχος πλ. β'. Γερμανοῦ.

Ὅτε καιρὸς τῆς ἐπὶ γῆς παρουσίας σου, πρώτη ἀπογραφὴ τῇ οἰκουμένῃ ἐγένετο· τότε ἐμελλες τῶν ἀνθρώπων ἀπογράψασθαι τὰ ὀνόματα, τῶν πιστευόντων τῷ τόκῳ σου· διὰ τοῦτο τὸ τοιοῦτον δόγμα, ὑπὸ Καίσαρος ἐξεφωνήθη· τῆς γὰρ αἰωνίου σου βασιλείας, τὸ ἄναρχον ἐκαινουργήθη· διό σοι προσφερομεν καὶ ἡμεῖς, ὑπὲρ

τὴν χρηματικὴν φορολογίαν, ὀρθοδόξου πλουτισμὸν Θεολογίας, τῷ Θεῷ καὶ Σωτῆρι τῶν ψυχῶν ἡμῶν.

Καὶ νῦν, Ἦχος β'. Ἰωάννου Μοναχοῦ.

Σήμερον ὁ Χριστὸς ἐν Βηθλεὲμ γεννᾶται ἐκ Παρθένου. Σήμερον ὁ ἄναρχος ἄρχεται, καὶ ὁ Λόγος σαρκοῦται. Αἱ Δυνάμεις τῶν οὐρανῶν ἀγάλλονται, καὶ ἡ γῆ σὺν τοῖς ἀνθρώποις εὐφραίνεται. Οἱ Μάγοι τὰ δῶρα προσφέρουσιν· οἱ Ποιμένες τὸ θαῦμα κηρύττουσιν· ἡμεῖς δὲ ἀκαταπαύστως βοῶμεν· Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

Δοξολογία μεγάλη, καὶ Ἀπόλυσις.

ΤΗΙ ΑΓΙΑΙ ΚΑΙ ΜΕΓΑΛΗ ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ.

Περὶ ὧραν Ὁρθρου σημαίνουνσι πάντα τὰ σήμαντρα. Καὶ ὁ μὲν Ἐκκλησιάρχης διανέμει τοῖς Ἀδελφοῖς τὰ κηρία· ὁ δὲ Ἱερεὺς μετὰ τοῦ Διακόνου λαμπροφοροῦσιν ἅπασαν τὴν ἱερατικὴν αὐτῶν στολὴν. Εἶτα, λαβόντων, τοῦ μὲν Ἱερέως τὸ ἱερὸν Εὐαγγέλιον, τοῦ δὲ Διακόνου θυμιατήριον, καὶ λαμπάδων προπορευομένων αὐτῶν, ἀπερχόμεθα πάντες εἰς τὸν Νάρθηκα, κρατοῦντες τὰ κηρία ἡμένα, καὶ ψάλλοντες τὸ, *Τὴν Ἀνάστασίν σου, Χριστέ Σωτήρ, κτλ.* Καὶ ἐν μὲν τῷ Ναῷ, ἐναπομείνας μόνος ὁ Κανδηλάπτης, ἄπτει τὰ κηρία πάντα, καὶ τὰς κανδήλας· καὶ ποιήσας πυρεῖον, καὶ βαλὼν εἰς αὐτὸ θυμίαμα, τίθῃσιν ἐν τῷ μέσῳ τοῦ ναοῦ. Ἐν δὲ τῷ Νάρθηκι, προεντρεπισμένου ὄντος Τετραποδίου ἔμπροσθεν τῶν Βασιλικῶν Πυλῶν, οὐσῶν κεκλεισμένων, ἀποτίθῃσιν ὁ Ἱερεὺς ἐπ' αὐτοῦ τὸ ἱερὸν Εὐαγγέλιον, καὶ ἀναγινώσκει συνήθως τὸ Β'. Ἐωθινὸν, Διαγενομένου τοῦ Σαββάτου.

Μετὰ ταῦτα, λαβὼν εἰς χεῖρας τὸ θυμιατήριον, καὶ θυμῶν, λέγει·

Δόξα τῇ ἁγίᾳ, καὶ ὁμοουσίῳ, καὶ ζωοποιῶ, καὶ ἀδιαίρετῳ Τριάδι, πάντοτε· νῦν, καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ ἡμῶν ἀποκρινομένων τὸ, Ἀμήν, ἄρχεται ὁ Ἱερεὺς μεγαλοφώνως τὸ παρὸν

Τροπάριον, εἰς Ἦχον πλ. α'.

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνημασι, ζῶν χαριζάμενος.

Λέγεται δὲ τοῦτο τρις ὑπὸ τοῦ Ἱερέως, καὶ τρις ὑπὸ τῶν Χορῶν ἄνευ Στίχων. Εἰθ' οὕτω λέγει τοὺς ἐπομένους Στίχους ὁ Ἱερεὺς, ἢ ὁ Διάκονος· καθ' ἕκαστον δὲ Στίχον, ψάλλεται ὁμοίως ὑπὸ τῶν Χορῶν τὸ αὐτὸ Τροπάριον.

Στίχ. α'. Ἀναστήτω ὁ Θεὸς, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ, καὶ φνιγέτωσαν ἀπὸ προσώπου αὐτοῦ οἱ μισοῦντες αὐτόν.

Στίχ. β'. Ὡς ἐκλείπει καπνὸς, ἐκλείπέτωσαν, ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρός.

Στίχ. γ'. Οὕτως ἀπολοῦνται οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ· καὶ οἱ δίκαιοι εὐφρανθήτωσαν.

Στίχ. δ'. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος, ἀγαλλιασώμεθα, καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Δόξα, Χριστὸς ἀνέστη. Καὶ νῦν, τὸ αὐτό.

Εἶτα ὁ Ἱερεὺς γεγωνοτέρῳ φωνῇ.

Χριστὸς ἀνέστη ἐκ νεκρῶν, θάνατῳ θάνατον πατήσας.

Ὁ Χορός.

Καὶ τοῖς ἐν τοῖς μνήμασι ζῶν χαρισάμενος.

Συναπτὴ μεγάλη· μεθ' ἣν ἐκφωνεῖ ὁ Ἱερεὺς· Ὅτι πρέπει σοι πᾶσα δόξα, . . . Καὶ ἀνοιχθεῖσάν τῶν πυλῶν, εἰσοδεύει ὁ, τε Ἱερεὺς καὶ ὁ Διάκονος, προπορευομένων πάλιν τῶν λαμπάδων. Ὁ δὲ Προεστῶς, ἐφεπόμενος μετὰ τῶν Ἀδελφῶν, ἄρχεται τοῦ Κανόνος. Ψάλλονται δὲ οἱ μὲν Εἰρμοὶ ἀνὰ δύο, τὰ δὲ Τροπάρια, εἰς ἑβ'.

Ὁ Κανὼν, ποίημα Ἰωάννου τοῦ Δαμασκηνοῦ.

Ὡδιθ' α'. Ἦχος α'. Ὁ Εἰρμός.

„Ἀναστάσεως ἡμέρα· λαμπρυνθῶμεν λαοί· Πάσχα Κυρίου Πάσχα· ἐκ γὰρ θανάτου πρὸς ζωὴν, καὶ ἐκ γῆς πρὸς οὐρανὸν, Χριστὸς ὁ Θεὸς, ἡμᾶς διεβίβασεν, ἐπινίκιον ᾄδοντας.“

Τροπάριον.

Καθαρθῶμεν τὰς αἰσθήσεις, καὶ ὀψόμεθα τῷ ἀπροσίτῳ φωτὶ τῆς ἀναστάσεως, Χριστὸν ἑξαστράπτοντα, καὶ, Χαίρετε, φάσκοντα, τρανῶς ἀκουσόμεθα. ἐπινίκιον ᾄδοντες.

Οὐρανοὶ μὲν ἐπαξίως εὐφραινέσθωσαν· γῆ δὲ ἀγαλλιᾶσθω· ἑορταζέτω δὲ κόσμος, ὁρατὸς τε ἅπας καὶ ἀόρατος· Χριστὸς γὰρ ἐγγίγεται, εὐφροσύνη αἰώνιος.

Καταβασία. Ἀναστάσεως ἡμέρα.

Τὸ, Χριστὸς ἀνέστη, γ'. Τὸ, Ἀναστὰς ὁ Ἰη-

σοῦς, ἅπαξ (ἅπερ λέγονται εἰς ὅλας τὰς Ἰδιὰς). Εἶτα, *Συναπτή μικρά· μεθ' ἣν Ἐκφώνησις. Ὅτι σὸν τὸ κράτος.*

Ἰδιῇ, γ'. Ὁ Εἰρμός.

„Δεῦτε πόμα πίνωμεν καινὸν, οὐκ ἐκ πέτρας ἀγόνου τερατουργούμενον, ἀλλ' ἀφθαρσίας πηγὴν, ἐκ τάφου ὁμβρήσαντος Χριστοῦ, ἐν ᾧ στερεούμεθα.

Τροπάριον.

Νῦν πάντα πεπλήρωται φωτὸς, οὐρανός τε καὶ γῆ, καὶ τὰ καταχθόνια. Ἐορταζέτω γοῦν πᾶσα κτίσις, τὴν Ἐγερσιν Χριστοῦ, ἐν ᾧ ἐστερέωται.

Χθὲς συνεθαπτόμην σοι Χριστὲ, συνεγείρομαι σήμερον ἀναστάντι σοι, συνεσταυρούμην σοι χθὲς· αὐτός με συνδόξασον Σωτῆρ, ἐν τῇ βασιλείᾳ σου.

Καταβασία. Δεῦτε πόμα πίνωμεν.

Ἐκφώνησις. Ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν.

Ἡ Ἑπακοή. Ἦχος δ'.

Προλαβοῦσαι τὸν ὄρθρον αἱ περὶ Μαριάμ, καὶ εὐροῦσαι τὸν λίθον ἀποκυλισθέντα τοῦ μνηματος, ἡκουον ἐκ τοῦ Ἀγγέλου· Τὸν ἐν φωτὶ αἰδίδω ὑπάρχοντα, μετὰ νεκρῶν τί ζητεῖτε ὡς ἄνθρωπον; βλέπετε τὰ ἐντάφια σπάργανα· δράμετε, καὶ τῷ κόσμῳ κηρύξατε, ὡς ἡγέρθη ὁ Κύριος, θανατώσας τὸν θάνατον· ὅτι ὑπάρχει Θεοῦ Γίως, τοῦ σώζοντος τὸ γένος τῶν ἀνθρώπων.

Και ἀνάγνωσις εἰς τὸν Θεολόγον.

Ῥιδὴ δ'. Ὁ Εἰσμός.

„Ἐπὶ τῆς θείας φυλακῆς, ὁ θεηγόρος Ἀββα-
κούμ, στήτω μεθ' ἡμῶν καὶ δεικνύτω, φαεσφό-
ρον Ἄγγελον, διαπρυσίως λέγοντα· Σήμερον σω-
τηρία τῷ κόσμῳ, ὅτι ἀνέστη Χριστὸς ὡς παν-
τοδύναμος.“

Τροπάριον.

Ἄρσεν μὲν ὡς διανοῖξαν, τὴν παρθενεύου-
σαν νηδύν, πέφηνε Χριστὸς· ὡς βρωτὸς δὲ ἀμνὸς
προσηγόρευται, ἄμωμος δὲ, ὡς ἄγευστος κηλί-
δος, τὸ ἡμέτερον Πάσχα· καὶ ὡς Θεὸς ἀληθῆς,
τέλειος λέλεκται.

Ὡς ἐνιὰύσιος ἀμνὸς, ὁ εὐλογούμενος ἡμῖν,
στέφανος χρηστὸς ἐκουσίως, ὑπὲρ πάντων τέθυ-
ται. Πάσχα τὸ καθαρτήριο, καὶ αὐτὸς ἐκ τοῦ
τάφου ὠραῖος, δικαιοσύνης ἡμῖν ἔλαμψεν Ἥλιος.

Ὁ Θεοπάτωρ μὲν Δαυὶδ, πρὸς τῆς σκιῶδους
κιβωτοῦ, ἤλατο σκιρτῶν· ὁ λαὸς δὲ τοῦ Θεοῦ ὁ
ἅγιος, τὴν τῶν συμβόλων ἐκβασιν ὁρῶντες, εὐ-
φρανθῶμεν ἐνθέως, ὅτι ἀνέστη Χριστὸς ὡς
παντοδύναμος.

Καταβασία. Ἐπὶ τῆς θείας φυλακῆς.

Ἐκφωνήσις. Ὅτι ἀγαθός.

Ῥιδὴ ε'. Ὁ Εἰσμός.

„Ὁρθρίσωμεν ὀρθρου βαθέος, καὶ ἀντὶ μύ-
ρου τὸν ὕμνον προσοίσομεν τῷ Δεσπότη, καὶ
Χριστὸν ὁψόμεθα, δικαιοσύνης Ἥλιον, πᾶσι ζωὴν
ἀνατέλλοντα.

Τροπάριον.

Τὴν ἄμετρόν σου εὐσπλαγχνίαν, οἱ ταῖς τοῦ
ἄδου σειραῖς συνεχόμενοι, δεδορότες, πρὸς τὸ
φῶς ἠπείγοντο Χριστὲ, ἀγαλλομένῳ ποδὶ, Πά-
σχα κροτοῦντες αἰώνιον.

Προσέλθωμεν λαμπαδηφόροι, τῷ προϋόντι
Χριστῷ ἐκ τοῦ μνήματος, ὡς νυμφίῳ, καὶ συν-
εορτάσωμεν, ταῖς φιλεόρτοις τάξεσι, Πάσχα Θεοῦ
τὸ σωτήριον.

Καταβασία. Ὁρθρίσωμεν.

Ἐκφώνησις. Ὅτι ἡγίασται.

Ὡδὴ 5. Ὁ Εἰσμός.

„Κατῆλθες ἐν τοῖς κατωτάτοις τῆς γῆς, καὶ
συνέτριψας μοχλοὺς αἰωνίους, κατόχους πεπε-
δημένων Χριστὲ, καὶ τριήμερος, ὡς ἐκ κήτους
Ἰωνᾶς, ἐξανέστης τοῦ τάφου.

Τροπάριον.

Φυλάξας τὰ σήμαντρα σῶα Χριστὲ, ἐξηγέρ-
θης τοῦ τάφου, ὃ τὰς κλεῖς τῆς Παρθένου μὴ
λυμηνάμενος, ἐν τῷ τόκῳ σου, καὶ ἀνέφξας ἡμῖν
Παραδείσου τὰς πύλας.

Σωτήρ μου τὸ ζῶν τε καὶ ἄθντον, ἱερεῖον ὡς
Θεός, σεαυτὸν ἐκουσίως, προσαγαγὼν τῷ Πα-
τρὶ, συνανέστησας, παγγενῇ τὸν Ἀδὰμ, ἀναστάς
ἐκ τοῦ τάφου.

Καταβασία. Κατῆλθες ἐν τοῖς κατωτάτοις.

Ἐκφώνησις. Σὺ γὰρ εἰ ὁ Βασιλεὺς.

Κοντάκιον, Ἦχος πλ. δ'.

Εἰ καὶ ἐν τάφῳ κατῆλθες ἀθάνατε, ἀλλὰ τοῦ

ἄδου καθέλτες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητῆς, Χριστὲ ὁ Θεός, Γυναιξὶ Μυροφόροις φθεγξάμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Ὁ Οἶκος.

Τὸν πρὸ ἡλίου ἥλιον δύναντα ποτὲ ἐν τάφῳ, προέφθασαν πρὸς ὄρθρον, ἐκζητοῦσαι ὡς ἡμέραν, Μυροφόροι κόραι, καὶ πρὸς ἀλλήλας ἐβόων· Ὡ φίλοι, δεῦτε τοῖς ἀρώμασιν ὑπαλείψωμεν, σῶμα ξωηφόρον καὶ τεθαμμένον, σάρκα ἀνιστῶσαν τὸν παραπεσόντα Ἀδὰμ, κείμενον ἐν τῷ μνήματι, ἄγωμεν, σπένδωμεν, ὥσπερ οἱ Μάγοι· καὶ προσκυνήσωμεν, καὶ προσκομίσωμεν τὰ μύρα ὡς δῶρα, τῷ μὴ ἐν σπαργάνοις, ἀλλ' ἐν σινδόνι ἐνειλημένῳ· καὶ κλαύσωμεν, καὶ κρᾶξωμεν· Ὡ Δέσποτα, ἐξεγέρθητι, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Συναξάριον τοῦ Μηναίου, εἴτα τὸ παρόν.

Τῇ ἀγία καὶ μεγάλῃ Κυριακῇ τοῦ Πάσχα, αὐτὴν τὴν ξωηφόρον Ἀνάστασιν ἐορτάζομεν τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Στίχοι.

Χριστὸς κατέλθων πρὸς πάλιν ἄδου μόνος,
Λαβὼν ἀνῆλθε πολλὰ τῆς νίκης σκύλα.

* * * * *
* * * * *

Καὶ εὐθὺς. Ἀνάστασιν Χριστοῦ θεασάμενοι, γ'.
 Ἀναστὰς ὁ Ἰησοῦς ἀπὸ τοῦ τάφου, γ'. Εἶτα τὰς
 λοιπὰς Ὡρίδας τοῦ Κανόνος.

Ὡρίδῃ ζ'. Ὁ Εἰσμός.

„Ὁ Παῖδας ἐκ καμίνου ὄνσάμενος, γενόμενος
 ἄνθρωπος, πάσχει ὡς θνητὸς, καὶ διὰ πάθους
 τὸ θνητὸν, ἀφθαρσίας ἐνδύει εὐπρέπειαν, ὁ μό-
 νος εὐλογητὸς τῶν Πατέρων, Θεὸς καὶ ὑπερέν-
 δοξος.“

Τροπάριον.

Γυναῖκες μετὰ μύρων θεόφρονες, ὀπίσω σου
 ἔδραμον· ὃν δὲ ὡς θνητὸν, μετὰ δακρύων ἐξή-
 τουν, προσεκίνησαν, χαίρουσαι ζῶντα Θεὸν, καὶ
 Πάσχα τὸ μυστικόν, σοῖς Χριστὲ Μαθηταῖς εὐηγ-
 γελήσαντο.

Θανάτου ἐορτάζομεν νέκρωσιν, ἄδου τὴν κα-
 θαίρεσιν, ἄλλης βιοτῆς, τῆς αἰωνίου ἀπαρχῇν,
 καὶ σκιρτῶντες ὑμνοῦμεν τὸν αἷτιον, τὸν μό-
 νον εὐλογητὸν τῶν Πατέρων, Θεὸν καὶ ὑπερέν-
 δοξον.

Ὡς ὄντως ἱερὰ καὶ πανέορτος, αὕτη ἡ σωτή-
 ριος, νῦν καὶ φωταυγῆς, τῆς λαμπροφύρου ἡμέ-
 ρας, τῆς ἐγέρσεως οὕσα προάγγελος, ἐν ἣ τὸ
 ἄχρονον φῶς, ἐκ τάφου σωματικῶς, πᾶσιν ἐπέ-
 λαμψεν.

Καταβασία. Ὁ Παῖδας ἐκ καμίνου.*

Ἐκφώνησις. Εἶη τὸ κράτος.

Ὡρίδῃ η'. Ὁ Εἰσμός.

„Αὕτη ἡ κλητὴ καὶ ἁγία ἡμέρα, ἡ μὲν τῶν

Σαββάτων, ἡ βασιλὶς καὶ κυρία, ἑορτῶν ἑορτῇ,
καὶ πανηγυρὶς ἐστὶ πανηγύρεων, ἐν ᾗ εὐλογοῦ-
μεν, Χριστὸν εἰς τοὺς αἰῶνας.

Τροπάριον.

Λεῦτε τοῦ καινοῦ τῆς ἀμπέλου γεννημάτων,
τῆς θείας εὐφροσύνης, ἐν τῇ εὐσήμεν ἡμέρᾳ τῆς
ἐγέρσεως, βασιλείας τε Χριστοῦ κοινωνήσωμεν,
ὑμνοῦντες αὐτὸν, ὡς Θεὸν εἰς τοὺς αἰῶνας.

Ἄρον κύκλῳ τοὺς ὀφθαλμούς σου Σιών καὶ
ἴδε· ἰδοὺ γὰρ ἤκασί σοι, θεοφεγγεῖς ὡς φωστῆ-
ρες, ἐκ δυσμῶν, καὶ βορρᾶ, καὶ θαλάσσης, καὶ
εἰσάς τὰ τέκνα σου, ἐν σοὶ εὐλογοῦντα, Χριστὸν
εἰς τοὺς αἰῶνας.

Πάτερ παντοκράτορ καὶ Λόγε, καὶ Πνεῦμα,
τρισὶν ἐνιζομένη, ἐν ὑποστάσεσι φύσις, ὑπερού-
σιε καὶ ὑπέρθεε, εἰς σὲ βεβαπτίσμεθα, καὶ σὲ
εὐλογοῦμεν, εἰς πάντας τοὺς αἰῶνας.

Καταβασία. Αὕτη ἡ κλητή.

Ἐκφωνήσις. Ὅτι εὐλόγηται.

Ῥιδὴ θ'. Ὁ Εἰσμός.

„Φωτίζου, φωτίζου, ἡ νέα Ἰερουσαλήμ· ἡ γὰρ
δόξα Κυρίου, ἐπὶ σὲ ἀνέτειλε. Χόρευε νῦν, καὶ
ἀγάλλου Σιών· σὺ δὲ ἀγνή, τέρπου Θεοτόκε, ἐν
τῇ ἐγέρσει τοῦ τόκου σου.“

Τροπάριον.

ὦ θείας ὦ φίλης, ὦ γλυκυτάτης σου φωνῆς!
μεθ' ἡμῶν ἀψευδῶς γὰρ ἐπηγγείλω ἔσεσθαι,
μέχρι τερμάτων αἰῶνος Χριστέ· ἦν οἱ πιστοὶ,
ἄγκυραν ἐλπίδος, κατέχοντες ἀγαλλόμεθα.

ὦ Πάσχα τὸ μέγα, καὶ ἱερώτατον Χριστέ· ὦ σοφία καὶ Λόγε, τοῦ Θεοῦ καὶ δύνამις· δίδου ἡμῖν ἐκτυπώτερον, σοῦ μετασχεῖν, ἐν τῇ ἀνεσπέρῳ ἡμέρᾳ τῆς Βασιλείας σου.

Καταβασία. Φωτίζου, φωτίζου.

Ἐκφώνησις. Ὅτι σὲ αἰνοῦσι.

Ἐξαποστειλάριον Ἀπόμελον, Ἦχος β'.

Σαρκὶ ὑπνώσας ὡς θνητὸς, ὁ Βασιλεὺς καὶ Κύριος, τριήμερος ἐξανέστης, Ἀδὰμ ἐγείρας ἐκ φθορᾶς, καὶ καταργήσας θάνατον. Πάσχα τῆς ἀφθαρσίας, τοῦ κόσμου σωτήριον. Ἐκ γ'.

Εἰς τοὺς Αἴνους, ἱστῶμεν Στίχ. η'. καὶ ψάλλομεν Στιχηρὰ Ἀναστάσιμα τῆς Ὀκτωήχου, δ'. καὶ τοῦ Πάσχα δ'. Τῆς Ὀκτωήχου, Ἦχος α'. ἀρχόμεθα δὲ ἀπὸ τοῦ Στίχ. Αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ.

Ἑμνουμέν σου Χριστέ, τὸ σωτήριον Πάθος, καὶ δοξάζομέν σου τὴν Ἀνάστασιν.

Ὁ σταυρὸν ὑπομείνας, καὶ τὸν θάνατον καταργήσας, καὶ ἀναστὰς ἐκ τῶν νεκρῶν, εἰρήνευσον ἡμῶν τὴν ζωὴν, Κύριε, ὡς μόνος παντοδύναμος.

Ὁ τὸν ἄδην σκυλεύσας, καὶ τὸν ἄνθρωπον ἀναστήσας, τῇ ἀναστάσει σου Χριστέ, ἀξιώσον ἡμᾶς, ἐν καθαρᾷ καρδίᾳ, ὑμνεῖν καὶ δοξάζειν σε.

Τὴν θεοπρεπῇ σου συγκατάβασιν δοξάζοντες, ἡμνουμέν σε Χριστέ. Ἐτέχθης ἐκ Παρθένου, καὶ ἀχώριστος ὑπῆρχες τῷ Πατρὶ. Ἐπαθες ὡς ἄνθρωπος, καὶ ἐκουσίως ὑπέμεινας σταυρόν.

Ἀνέστης ἐκ τοῦ τάφου, ὡς ἐκ παστάνδος προελθὼν, ἵνα σώσῃς τὸν κόσμον. Κύριε, δόξα σοι.

Εἰτα τὰ Στιχηρὰ τοῦ Πάσχα μετὰ τῶν Στίχων αὐτῶν,

Ἦχος πλ. α'.

• Στίχ. Ἀναστήτω ὁ Θεός.

Πάσχα ἱερὸν ἡμῖν σήμερον ἀναδέδεικται·
Πάσχα καινὸν ἄριον· Πάσχα μυστικόν· Πάσχα
πανσεβάσμιον· Πάσχα Χριστὸς ὁ λυτρωτής·
Πάσχα ἄμωμον· Πάσχα μέγα· Πάσχα τῶν πι-
στῶν· Πάσχα, τὸ πύλας ἡμῖν τοῦ Παραδείσου
ἀνοίξαν· Πάσχα, πάντας ἀγιάζον πιστούς.

Στίχ. Ὡς ἐκλείπει καπνός.

Δεῦτε ἀπὸ θέας Γυναῖκες εὐαγγελίστριαι, καὶ
τῇ Σιὼν εἶπατε· Δέχου παρ' ἡμῶν χαρὰς εὐαγ-
γέλια, τῆς Ἀναστάσεως Χριστοῦ· τέρπον, χό-
ρευε, καὶ ἀγάλλου Ἱερουσαλήμ, τὸν Βασιλέα
Χριστὸν θεασαμένη ἐκ τοῦ μνήματος, ὡς νυμ-
φίον προερχόμενον.

Στίχ. Οὕτως ἀπολούνται οἱ ἁμαρτωλοί.

Αἱ Μυροφόροι Γυναῖκες, ὄρθρου βαθέος,
ἐπιστᾶσαι πρὸς τὸ μνῆμα τοῦ Ζωοδότου, εὗρον
Ἀγγελον, ἐπὶ τὸν λίθον καθήμενον, καὶ αὐτὸς
προσφθεγξάμενος, αὐταῖς οὕτως ἔλεγε· Τί ζη-
τεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; τί θρηνεῖτε
τὸν ἄφθαρτον ἐν τῇ φθορᾷ; ἀπελθοῦσαι κηρύ-
ξατε τοῖς ἑαυτοῦ Μαθηταῖς.

Στίχ. Αὕτη ἡμέρα, ἣν ἐποίησεν.

Πάσχα τὸ τερπνόν· Πάσχα Κυρίου, Πάσχα·
Πάσχα πανσεβάσμιον ἡμῖν ἀνέτειλε· Πάσχα ἐν

χαρᾷ ἀλλήλους περιπτυξάμεθα· ὡς Πάσχα λύτρον λύπης· καὶ γὰρ ἐκ τάφου σήμερον, ὥσπερ ἐκ παστοῦ, ἐκλάμψας Χριστὸς, τὰ Γύναια χαρᾶς ἐπλησε λέγων· *Κηρύξατε Ἀποστόλοις.*

Δόξα, καὶ νῦν, Ἦχος ὁ αὐτός.

Ἀναστάσεως ἡμέρα, καὶ λαμπρυνθῶμεν τῇ πανηγύρει, καὶ ἀλλήλους περιπτυξώμεθα. Εἰπώμεν ἀδελφοί, καὶ τοῖς μισοῦσιν ἡμᾶς· Συγχωρήσωμεν πάντα τῇ Ἀναστάσει, καὶ οὕτω βοήσωμεν· Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζῶην χαρισάμενος.

Εἶτα τὸ, Χριστὸς ἀνέστη, ἐκ τρίτου, καὶ ψάλλομεν τοῦτο πολλάκις, ἄχρις ἂν ἀσπάζονται οἱ Ἀδελφοὶ ἀλλήλους· ὁ δὲ Ἀσπασμὸς γίνεται οὕτω.

Λαμβάνει ὁ Ἱερεὺς τὸ ἅγιον Εὐαγγέλιον, καὶ ἵσταται πρὸ τῶν θυρῶν τοῦ ἁγίου Βήματος· ὁ δὲ Καθηγούμενος ἐλθὼν, καὶ ἀσπασάμενος τὸ ἅγιον Εὐαγγέλιον, καὶ τὸν Ἱερέα, λαμβάνει αὐτὸ ἐκ τῶν χειρῶν αὐτοῦ, καὶ ἵσταται ἐκ δεξιῶν τοῦ Ἱερέως. Εἶτα οἱ Ἀδελφοὶ πάντες, κατὰ τὴν τάξιν αὐτῶν, ἀσπάζονται πρῶτον τὸ ἅγιον Εὐαγγέλιον, εἶτα τὸν Ἱερέα, καὶ τὸν Καθηγούμενον, καὶ ἵστανται ἀκκείνοι ἔνθα ἂν τύχῃσι, καὶ ἀσπάζονται ἀλλήλους.

Μετὰ γοῦν τὸν Ἀσπασμὸν, ἀναγινώσκειται ὁ ἡκατηχτικός Λόγος τοῦ Χρυσοστόμου παρὰ τοῦ Ἡγουμένου, ἢ τοῦ Ἐκκλησιαάρχου· ἵστανται δὲ οἱ Ἀδελφοὶ ἅπαντες, καὶ ἐπακροῶνται τῆς ἀναγνώσεως.

ΚΥΡΙΑΚΗ ΤΗΣ ΑΓΙΑΣ ΠΕΝΤΗΚΟΣΤΗΣ.

Τῷ Σαββάτῳ Ἑσπέρας, ἐν τῷ μικρῷ Ἑσπερινῷ.

Εἰς τὸ, Κύριε ἐκέκραξα, ἱστῶμεν Στίχ. δ'. καὶ ψάλλομεν τοὺς γ'. πρώτους, Πεντηκοστὴν ἑορτάζομεν, κ. τ. λ. δευτεροῦντες τὸ ἔν.

Δόξα, καὶ νῦν, Ἦχος πλ. δ'.

Ὅτε τὸ Πνεῦμα σου κατέπεμψας.

Ἀπόστιχα Ἰδιόμελα, Ἦχος β'.

Εἶδομεν τὸ φῶς τὸ ἀληθινόν.

Στίχ. Καρδίαν καθαρὰν.

Ἐν τοῖς Προφῆταις ἀνήγγειλας ἡμῖν.

Στίχ. Μὴ ἀπορρίψῃς με.

Ἐν ταῖς αὐλαῖς σου ὑμνήσω σε.

Δόξα, καὶ νῦν, Ἦχος ὁ αὐτός.

Τριάδα ὁμοούσιον ὑμνολογήσωμεν.

Ἀπολυτίκιον.

Εὐλογητὸς εἰ Χριστὲ ὁ Θεὸς ἡμῶν.

Ζῆτει ταῦτα πάντα εἰς τὸν μέγαν Ἑσπερινόν.

Καὶ ἀπόλυσις.

ΕΝ ΔΕ ΤΩΙ ΜΕΓΑΛΩΙ ΕΣΠΕΡΙΝΩΙ.

*Μετὰ τὸν Προοιμιакὸν, καὶ τὸ πρῶτον Κάθισμα τοῦ
Ψαλτηρίου, εἰς τὸ, Κύριε ἐκέκραξα, ἱστῶμεν Στίχ. ι'.*

καὶ ψάλλομεν Στιχηρὰ Ἰδιόμελα τοὺς γ'. πρώτους, δευτεροῦντες τὸ α'. εἶτα τοὺς ε'. δευτέρους, δευτεροῦντες πάλιν τὸ α'. Ἦχος α'.

Πεντηκοστὴν ἐορτάζομεν, καὶ Πνεύματος ἐπιδημίαν, καὶ προθεσμίαν ἐπαγγελίας, καὶ ἐλπίδος συμπλήρωσιν· καὶ τὸ μυστήριον ὅσον; Ὡς μέγα τε καὶ σεβάσιμον· διὸ βοῶμέν σοι· Δημιουργὲ τοῦ παντός Κύριε, δόξα σοι. Δίς.

Γλώσσαις ἀλλογενῶν, ἐκαινούργησας Χριστὲ τοὺς σοὺς Μαθητάς, ἵνα δι' αὐτῶν σε κηρύξωσι, τὸν ἀθάνατον Λόγον καὶ Θεὸν, τὸν παρέχοντα ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

Πάντα χορηγεῖ τὸ Πνεῦμα τὸ ἅγιον· βρῦει προφητείας, ἱερέας τελειοῖ, ἀγραμμάτων σοφίαν ἐδίδαξεν, ἀλιεῖς θεολόγους ἀνέδειξεν, ὅλον συγκροτεῖ τὸν θεσμόν τῆς Ἐκκλησίας. Ὁμοούσιε καὶ ὁμόθρονε, τῷ Πατρὶ καὶ τῷ Υἱῷ, Παράκλητε, δόξα σοι.

Ἦχος β'.

Εἶδομεν τὸ φῶς τὸ ἀληθινόν, ἐλάβομεν Πνεῦμα ἐπουράνιον, εὗρομεν πίστιν ἀληθεῖ, ἀδιαίρετον Τριάδα προσκυνοῦντες· αὕτη γὰρ ἡμᾶς ἔσωσε. Δίς.

Ἐν τοῖς Προφήταις ἀνήγγειλας ἡμῖν ὁδὸν σωτηρίας, καὶ ἐν Ἀποστόλοις ἔλαμψε, Σωτὴρ ἡμῶν, ἡ χάρις τοῦ Πνεύματός σου· σὺ εἰ Θεὸς πρωτός, σὺ καὶ μετὰ ταῦτα· καὶ εἰς τοὺς αἰῶνας, σὺ εἰ ὁ Θεὸς ἡμῶν.

Ἐν ταῖς ἀνύλαις σου ὑμνήσω σε, τὸν Σωτῆρα

τοῦ κόσμου, καὶ κλίνας γόνυ προσκυνήσω σου, τὴν ἀήττητον δύναμιν, ἐν ἐσπέρᾳ, καὶ πρωί, καὶ μεσημβρίᾳ, καὶ ἐν παντὶ καιρῷ εὐλογήσω σε, Κύριε.

Ἐν ταῖς αὐλαῖς σου Κύριε, οἱ πιστοὶ τὸ γόνυ τῆς ψυχῆς καὶ τοῦ σώματος ὑποκλίναντες, ἀνυμνοῦμέν σε τὸν ἄναρχον Πατέρα, καὶ συνάναρχον Υἱόν, καὶ τὸ συναῖδιον καὶ πανάγιον Πνεῦμα, τὸ φωτίζον, καὶ ἀγιάζον τὰς ψυχὰς ἡμῶν.

Τριάδα ὁμοούσιον ὑμολογήσωμεν, Πατέρα, Υἱόν, σὺν ἀγίῳ Πνεύματι· οὕτω γὰρ ἐκήρυξαν πάντες οἱ Προφῆται, καὶ Ἀπόστολοι μετὰ Μαρτύρων.

Δόξα, καὶ νῦν, Ἦχος πλ. δ'.

Λέοντος Δεσπότου.

Δεῦτε λαοί, τὴν τρισυπόστατον Θεότητα προσκυνήσωμεν, Υἱόν ἐν τῷ Πατρὶ, σὺν ἀγίῳ Πνεύματι· Πατὴρ γὰρ ἀχρόνως ἐγέννησεν Υἱόν, συναῖδιον καὶ σύνηθρονον, καὶ Πνεῦμα ἅγιον ἦν ἐν τῷ Πατρὶ, σὺν Υἱῷ δοξαζόμενον· μία δύναμις, μία οὐσία, μία Θεότης, ἣν προσκυνοῦντες πάντες λέγομεν· Ἅγιος ὁ Θεός, ὁ τὰ πάντα δημιουργήσας δι' Υἱοῦ, συνεργεία τοῦ ἁγίου Πνεύματος. Ἅγιος ἰσχυρός, δι' οὗ τὸν Πατέρα ἐγνώκαμεν, καὶ τὸ Πνεῦμα τὸ ἅγιον ἐπεδήμησεν ἐν κόσμῳ. Ἅγιος ἀθάνατος, τὸ παράκλητον Πνεῦμα, τὸ ἐκ Πατρὸς ἐκπορευόμενον, καὶ ἐν Υἱῷ ἀναπανόμενον. Τριάς ἁγία, δόξα σοι.

Εἰσοδος, τὸ, Φῶς ἱλαρόν. Καὶ μετὰ τὸ Προκείμενον τῆς ἡμέρας, τὰ ἐφεξῆς Ἀναγνώσματα.

Ἀριθμῶν τὸ Ἀνάγνωσμα. Κεφ. ια' 16.

Προφητείας Ἰωήλ τὸ Ἀνάγνωσμα. Κεφ. β'. 23.

Προφητείας Ἰεζεκιήλ τὸ Ἀνάγνωσμα. Κεφ. λξ'. 24.

Εἰς τὴν Λιτὴν, Στιχηρὰ Ἰδιόμελα, Ἦχος β'.

Ἐν τοῖς Προφήταις ἀνήγγειλας ἡμῖν ὁδὸν σωτηρίας, καὶ ἐν Ἀποστόλοις ἔλαμψε Σωτὴρ ἡμῶν, ἡ χάρις τοῦ Πνεύματός σου· σὺ εἰ Θεὸς πρωτός, σὺ καὶ μετὰ ταῦτα· καὶ εἰς τοὺς αἰῶνας, σὺ εἰ ὁ Θεὸς ἡμῶν.

Ἐν ταῖς αὐλαῖς σου ὑμνήσω σε, τὸν Σωτῆρα τοῦ κόσμου, καὶ κλίνας γόνυ προσκυνήσω σου, τὴν ἀήττητον δύναμιν, ἐν ἐσπέρᾳ, καὶ πρωΐ, καὶ μεσημβρία, καὶ ἐν παντὶ καιρῷ εὐλογήσω σε, Κύριε.

Ἐν ταῖς αὐλαῖς σου Κύριε, οἱ πιστοὶ τὸ γόνυ τῆς ψυχῆς καὶ τοῦ σώματος ὑποκλίναντες, ἀνυμνοῦμέν σε τὸν ἄναρχον Πατέρα, καὶ τὸν συνάναρχον Υἱόν, καὶ τὸ συναἰδιον καὶ πανάγιον Πνεῦμα, τὸ φωτίζον, καὶ ἁγιάζον τὰς ψυχὰς ἡμῶν.

Δόξα, καὶ νῦν, Ἦχος πλ. δ'.

Ὅτε τὸ Πνεῦμά σου κατέπεμψας Κύριε καθημένοις Ἀποστόλοις, τότε οἱ τῶν Ἑβραίων παῖδες θεωροῦντες, ἐξίσταντο θάμβει· ἤκουον γὰρ αὐτῶν φθεγγομένων, ἐτέραις ξέναις γλώσσαις, καθὼς τὸ Πνεῦμα ἐχορήγει αὐτοῖς· ἰδιῶται γὰρ ὄντες, ἐσοφίσθησαν· καὶ τὰ ἔθνη πρὸς πίστιν ζωογρήσαντες, τὰ θεῖα ἐφθόγγον· διὸ καὶ ἡμεῖς βοῶμέν σοι· Ὁ ἐπὶ γῆς ὁφθαλμοὶ, καὶ ἐκ τῆς πλάτης σώσας ἡμᾶς Κύριε, δόξα σοι.

Ἀπόστιχα Ἰδιόμελα. Ἦχος πλ. β'.

Ἀγνοοῦντα τὰ ἔθνη Κύριε, τὴν τοῦ παναγίου Πνεύματος, ἐν τοῖς Ἀποστόλοις σου γενομένην δύναμιν, τὴν ἐναλλαγὴν τῶν γλωσσῶν, μέθην εἶναι ἐνόμιζον· ἡμεῖς δὲ στηριχθέντες ὑπ' αὐτῶν, ἀπαύστως οὕτω λέγομεν· Τὸ Πνεῦμά σου τὸ ἅγιον, μὴ ἀντανέλῃς ἀφ' ἡμῶν, δεόμεθα, φιλάνθρωπε.

Στίχ. Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεὸς, καὶ Πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.

Κύριε, τοῦ ἁγίου Πνεύματος ἡ ἐπιφοίτησις, τοὺς Ἀποστόλους σου ἐμφορήσασα, ἐν ἑτέραις γλώσσαις λαλεῖν παρεσκεύασεν· ὅθεν τὸ παράδοξον, τοῖς μὲν ἀπίστοις μέθη ἐνομιζέτο, τοῖς δὲ πιστοῖς πρόξενον σωτηρίας· οὗ τῆς ἐλλάμψεως καὶ ἡμᾶς ἀξίωσον, δεόμεθα, φιλάνθρωπε.

Στίχ. Μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου, καὶ τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃς ἀπ' ἐμοῦ.

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρῶν, καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν, καὶ ζωῆς χορηγὸς, ἐλθε, καὶ σκηνώσον ἐν ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ σῶσον ἀγαθὲ τὰς ψυχὰς ἡμῶν.

Δόξα, καὶ νῦν, Ἦχος πλ. δ'.

Γλῶσσαι ποτὲ συνεχύθησαν, διὰ τὴν τόλμαν τῆς πυργοποιίας· γλῶσσαι δὲ νῦν ἐσοφίσθησαν, διὰ τὴν δόξαν τῆς Θεογνωσίας. Ἐκεῖ κατεδίκασε τοὺς ἀσεβεῖς τῷ πταίσματι, ἐνταῦθα ἐφώ-

τισε Χριστὸς τοὺς ἄλιεις τῷ Πνεύματι. Τότε κατειργάσθη ἡ ἀφωνία, πρὸς τιμωρίαν· ἄρτι καινουργεῖται ἡ συμφωνία, πρὸς σωτηρίαν τῶν ψυχῶν ἡμῶν.

Ἀπολυτίκιον, Ἦχος πλ. δ'.

Εὐλογητὸς εἰ, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πανσόφους τοὺς ἄλιεις ἀναδείξας, καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας· φιλάνθρωπε, δόξα σοι.

Ἐκ γ'.

Τὸ αὐτὸ, καὶ εἰς τὸ, Θεὸς Κύριος.

ΕΙΣ ΤΟΝ ΟΡΘΡΟΝ.

Μετὰ τὴν α'. Στιχολογίαν, Κάθισμα,

Ἦχος δ'. Κατεπλάγῃ Ἰωσήφ.

Τὴν μεθέορτον πιστοὶ, καὶ τελευταίαν ἑορτὴν ἑορτάσωμεν παιδρῶς· αὕτη ἐστὶ Πεντηκοστή, ἐπαγγελίας συμπλήρωσις, καὶ προθεσμίας· ἐν ταύτῃ γὰρ τὸ πῦρ, τοῦ Παρακλήτου εὐθὺς, κατέβη ἐπὶ γῆς, ὥσπερ ἐν εἶδει γλωσσῶν, καὶ Μαθητὰς ἐφώτισε, καὶ τούτους οὐρανομύστας ἀνέδειξε. Τὸ φῶς ἐπέστη, τοῦ Παρακλήτου, καὶ τὸν κόσμον ἐφώτισε.

Δίς.

Μετὰ τὴν β'. Στιχολογ. Κάθισμα, ὁμοιον.

Ἡ τοῦ Πνεύματος πηγὴ, ἐπιδημοῦσα τοῖς ἐν γῇ, εἰς πυρφόρους ποταμοὺς, μεριζομένη νοητῶς, τοὺς Ἀποστόλους, ἐδρόσιζε φωταγωγοῦσα· καὶ γέγονεν αὐτοῖς, νέφος δροσῶδες τὸ πῦρ, φωτίζουσα αὐτοὺς, καὶ ὑετίζουσα φλόξ, δι' ὧν ἡμεῖς

ἐλάβομεν τὴν χάριν, διὰ πυρός τε καὶ ὕδατος.
Τὸ φῶς ἐπέστη, τοῦ Παρακλήτου, καὶ τὸν κό-
σμον ἐφώτισε. Δίς.

Μετὰ τὸν Πολυέλεον, Κάθισμα, Ἦχος πλ. δ'.

Τὸ προσταχθὲν μυστικῶς.

Μετὰ τὴν ἔγερσιν, Χριστὲ, τὴν ἐκ τοῦ τά-
φου, καὶ τὴν πρὸς ὕψος οὐρανοῦ θείαν ἀνάλη-
ψιν, τοῖς θεόπταις τὴν δόξαν σου κατέπεμψας
οἰκτίρμον, Πνεῦμα εὐθὲς ἐγκαινίσας τοῖς Μα-
θηταῖς· ὅθεν ὥσπερ κιθάρα μουσουργικῇ, πᾶ-
σιν ἐτρανολόγησαν, τῷ θεῷ πλήκτρῳ μυστι-
κῶς, Σῶτερ τὰ ἀπηχήματα, καὶ τὴν οἰκονομίαν
σου. Δίς.

Τὸ α'. Ἀντίφωνον τῶν Ἀναβαθμῶν τοῦ δ'. Ἦχος.

Προκείμενον, Ἦχος δ'.

Τὸ Πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῇ
εὐθείᾳ.

Στίχ. Κύριε εἰσάκουσον τῆς προσευχῆς μου.

Τὸ, Πᾶσα πνοή.

Εὐαγγέλιον ἐκ τοῦ κατὰ Ἰωάννην. Κεφ. κ'. 19.

Ἀνάστασιν Χριστοῦ, οὐ λέγομεν, ἀλλ' εὐθὺς τὸν Ν'.

Δόξα. Ταῖς τῶν Ἀποστόλων πρεσβείαις.

Καὶ νῦν, Ταῖς τῆς Θεοτόκου πρεσβείαις.

Καὶ τὸ παρὸν ἰδιόμελον, Ἦχος πλ. β'.

Στίχ. Ἐλέησόν με ὁ Θεός

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς
ἀληθείας, ὁ πανταχοῦ παρὼν, καὶ τὰ πάντα
πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν, καὶ ζωῆς χο-

ρηγός, ἐλθὲ, καὶ σκηνώσον ἐν ἡμῖν, καὶ καθά-
ρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ σῶσον ἀγαθὲ
τὰς ψυχὰς ἡμῶν.

Οἱ Κανόνες. Ὁ βαρὺς μετὰ τῶν Εἰρμῶν, εἰς η'. καὶ ὁ δ'.
μετὰ τῶν Εἰρμῶν εἰς ε'.

Κανὼν ὁ βαρὺς, οὗ ἡ ἀκροστιχίς.

Πεντηκοστὴν ἐορτάζομεν.

Ποίημα Κοσμᾶ Μοναχοῦ.

᾿Ωιδὴ α'. Ἦχος βαρὺς. Ὁ Εἰρμός.

„Πόντῳ ἐκάλυψε Φαραὼ σὺν ἄρμασιν, ὁ συν-
τρίβων πολέμους ἐν ὑψηλῷ βραχίονι· ἔσωμεν
αὐτῷ, ὅτι δεδόξασται.

Τροπάριον.

„Ἐργῳ, ὡς πάλαι τοῖς Μαθηταῖς ἐπηγγείλω,
τὸ Παράκλητον Πνεῦμα ἐξαποστείλας Χριστέ,
ἐλαμψας τῷ κόσμῳ φῶς, φιλάνθρωπε.

Νόμῳ τὸ πάλαι προκηρυχθὲν καὶ Προφῆταις,
ἐπληρώθη· τοῦ Θεοῦ Πνεύματος σήμερον, πᾶσι
γὰρ πιστοῖς χάρις ἐκκέχυται.

Ἔτερος Κανὼν Ἰαμβικός.

Ποίημα Κυρίου Ἰωάννου τοῦ Ἀρχιᾶ, οὗ ἡ ἀκροστιχίς

διὰ στίχων Ἠρωελεγειων.

Θειογενὲς Λόγε, Πνεῦμα Παράκλητον πάλιν
ἄλλον,

Ἐκ γενέτου κόλπων ἦκας ἐπιχθονίοις,
Οἷα πυρὸς γλώσσησι φέρον Θεότητος αὔλου,
Σῆμα τεῆς φύτλης, καὶ χάριν Ὑμνοπόλοις.

᾿Ωιδὴ α'. Ἦχος δ'. Ὁ Εἰρμός.

Θεῖω καλυφθεὶς ὁ βραδύγλωσσος γνόφῳ,

Ἐξόητόρευσε τὸν θεόγραφον νόμον·
 Ἴλὺν γὰρ ἐκτινάξας ὅμματος νόου,
 Ὅρα τὸν ὄντα, καὶ μυεῖται Πνεύματος
 Γνώσιν, γεραίρων ἐνθέοις τοῖς ἅσμασιν.

Ἐφη τὸ σεπτὸν καὶ σεβάσμιον στόμα·
 Νοσφισμὸς ὑμῖν οὐ γενήσεται φίλοις·
 Ἐγὼ γὰρ εἰς Πατρῶον ὑψιστον θρόνον,
 Συνεδριάζων, ἐκχεῶ τοῦ Πνεύματος,
 Λάμπαι ποθοῦσι τὴν χάριν τὴν ἄφθονον.

Ὅρος βεβηκὼς, ἀτρεκέστατος Λόγος,
 Γαληνόμορφον ἐκτελεῖ τὴν καρδίαν·
 Ἔργον γὰρ ἐκπεράνας, εὐφρανεν φίλους,
 Πνοῇ βιαία καὶ πυρὸς γλωττήμασι,
 Νείμας τὸ Πνεῦμα Χριστὸς, ὡς ὑπέσχετο.

Καταβασια. { Πόντῳ ἐκάλυψε.
 { Θείῳ καλυφθεῖς.

Ῥιδὴ γ'. Ὁ Εἰσμός.

„Τὴν ἐξ ὑψους δύναμιν τοῖς Μαθηταῖς, Χριστέ, ἕως ἂν ἐνδύσησθε, ἔφης, καθίσατε ἐν Ἱερουσαλήμ· ἐγὼ δὲ ὡς ἐμὲ Παράκλητον ἄλλον, Πνεῦμα τὸ ἐμὸν τε καὶ Πατὴρ ἀποστελῶ, ἐν ᾧ στερεωθήσεσθε.“

Τροπᾶριον.

Ἡ τοῦ θείου Πνεύματος ἐπιδημήσασα δύναμις, τὴν μερισθεῖσαν πάλαι φωνήν, κακῶς ὁμολογούντων, εἰς μίαν ἁρμονίαν θείως συνῆψε· γινῶσιν συνετιζουσα πιστοὺς τῆς Τριάδος, ἐν ᾗ ἐστερεώθημεν.

Εἰρμός ἄλλος.

Ἐρῶνξε γαστρός ἡτεκνωμένης πέδας,
 Ἵβριν τε δυσκάθεκτον εὐτεκνουμένης,
 Μόνη προσευχὴ τῆς προφήτιδος πάλαι
 Ἄννης, φερούσης πνεῦμα συντετριμμένον,
 Πρὸς τὸν δυνάστην, καὶ Θεὸν τῶν γνώσεων.

Ἀληπτός ἐστιν ἡ Θεαρχικωτάτη·
 Ῥήτρας γὰρ ἐξέφηνε τοὺς ἀγραμμάτους,
 Ἄλις σοφιστὰς συστομίζοντας λόγῳ,
 Καὶ τῆς βαθείας νυκτὸς ἐξαιρουμένους,
 Λαοὺς ἀπείρους, ἀστραπῇ τοῦ Πνεύματος.

Ἦν ἐκπορευτὸν ἐξ ἀγεννήτου φάους,
 Τὸ πανσθενουργόφωτον ἄφθιτον σέλας,
 Οὗ τὴν δι' Ὑιοῦ πατρικῆς ἐξουσίας,
 Νῦν ἐμφανίζει συμφυῇ φρυκτωρίαν,
 Πυρῶδες ἦχος ἐν Σιών τοῖς ἔθνεσιν.

Καταβασία. { Τὴν ἐξ ὕψους δύναμιν.
 Ἐρῶνξε γαστρός.

Κάθισμα, Ἦχος πλ. δ'. Τὸ προσταχθέν.

Οἱ τοῦ Σωτῆρος ἐρασταὶ χαρᾶς ἐπλήσθησαν,
 καὶ θάρσος ἔλαβον, οἱ πρώην δειλιῶντες, ὡς
 τὸ Πνεῦμα τὸ ἅγιον σήμερον ἐξ ὕψους, κατήλ-
 θεν ἐπὶ τὸν οἶκον τῶν Μαθητῶν, καὶ ἄλλος
 ἄλλα ἐλάλει πρὸς τοὺς λαοὺς· γλωσσαὶ γὰρ διε-
 σπάρησαν, ὁρώμεναι ὥσει πυρὸς, καὶ τούτους
 οὐ κατέφλεξαν, ἀλλὰ μᾶλλον ἐδρόσισαν. Δίς.

ᾠδὴ δ'. Ὁ Εἰρμός.

„Κατανοῶν ὁ Προφήτης, τὴν ἐπ' ἐσχάτων

σου Χριστὲ ἔλευσιν, ἀνεβόα· Τὴν σὴν εἰσακή-
κοα Κύριε δυναστεῖαν, ὅτι πάντας τοῦ σῶσαι
τοὺς χριστοὺς σου ἐλήλυθας.“

Τροπάριον.

Ὁ ἐν ᾿ Προφήταις λαλήσας, καὶ διὰ νόμου κη-
ρυχθεὶς, πρῶν τοῖς ἀτελέσι, Θεὸς ἀληθὴς ὁ
Παράκλητος, τοῖς τοῦ Λόγου ὑπηρέταις καὶ μάρ-
τυσι, γνωρίζεται σήμερον.

Σῆμα Θεότητος φέρον, τοῖς Ἀποστόλοις ἐν
πυρὶ, Πνεῦμα κατεμερίσθη, καὶ ξέναις ἐν γλώσ-
σαις ἐνέφηνεν, ὡς πατρόθεν θεῖον σθένος, ἐρ-
χόμενον ἐστὶν αὐτοκείμενον.

Εἰρμὸς ἄλλος.

Ἄναξ ἀνάκτων, οἶον ἐξ οἴου μόνος,
Λόγος προελθὼν Πατρὸς ἐξ ἀναιτίου,
Ἰσοσθενὲς σου Πνεῦμα τοῖς Ἀποστόλοις,
Νημερτὲς ἐξέπεμψας ὡς εὐεργέτης,
Ἄιδουσι· Δόξα τῷ κράτει σου, Κύριε.

Λουτρὸν τὸ θεῖον τῆς παλιγγενεσίας,
Λόγῳ κεραννὺς συντεθειμένη φύσει,
Ὅμβροβλυτεῖς μοι ρεῖθρον ἐξ ἀκηράτου,
Νεννυμένης σου πλευρᾶς, ὦ Θεοῦ Λόγε,
Ἐπισφραγίζων τῇ ζέσει τοῦ Πνεύματος.

Κάμπτει τὰ πάντα τῷ Παρακλήτῳ γόνυ,
Γόνῳ τε Πατρὸς, Πατρὶ συμφνεστάτῳ·
Ἐν γὰρ προσώποις οἶδε τριτοῖς οὐσίαν,
Νημερτὲς ἀπρόσιτον, ἄχρονον, μίαν·
Ἐλαμψε φῶς γὰρ ἡ χάρις τοῦ Πνεύματος.

Τελεῖσθε πάντες τῇ θεαρχικωτάτῃ,
 Ὅσοι λατρεύεσθε τῆς τριφεργοῦς οὐσίας·
 Ὑπερφυῶς τελεῖ γὰρ ὡς εὐεργέτης,
 Καὶ πυρσολαμπεῖ Χριστὸς εἰς σωτηρίαν,
 Ὅλην πορίζων τὴν χάριν τοῦ Πνεύματος.

Καταβασία. { Κατανοῶν ὁ Προφήτης.
 { Ἄναξ ἀνάκτων.

Ῥιδὴ ε'. Ὁ Εἰρμός.

„Τὸ διὰ τὸν φόβον σου ληφθὲν, Κύριε, ἐν
 γαστρὶ τῶν Προφητῶν, καὶ κυηθὲν ἐπὶ τῆς γῆς
 πνεῦμα σωτηρίας, ἀποστολικὰς καρδίας κτίζει
 καθαρὰς, καὶ ἐν τοῖς πιστοῖς εὐθὺς ἐγκαινίζει-
 ται· φῶς γὰρ καὶ εἰρήνη, διότι τὰ σὰ προστά-
 γματα.

Τροπᾶριον.

Ἡ ἐπιφοιτήσασα ἰσχὺς σήμερον, αὕτη Πνεῦμα
 ἀγαθόν· Πνεῦμα σοφίας Θεοῦ· Πνεῦμα ἐκ Πα-
 τρός ἐκπορευτὸν, καὶ δι' Ὑιοῦ πιστοῖς ἡμῖν πε-
 φηνός· μεταδοτικόν, ἐν οἷς κατοικίζεται φύσει,
 τῆς ἐν ᾗ κατοπτεύεται ἀγιότητος.

Εἰρμός ἄλλος.

Ἀντήριον κάθαρσιν ἀμπλακημάτων,
 Πυρίπνοον δέξασθε Πνεύματος δρόσον,
 Ὡ τέκνα φωτόμορφα τῆς Ἐκκλησίας·
 Νῦν ἐκ Σιών γὰρ ἐξεληλύθε νόμος,
 Ἡ γλωσσοπυρσόμορφος Πνεύματος χάρις.

Καθὼς περ εὐδόκησεν αὐτεξουσίως,
 Ἀδέσποτον κάτεισι Πνεῦμα πατρόθεν,

Σοφίζον ἐν γλώσσησι τοὺς Ἀποστόλους,
Ἐπισφραγίζον τὸν φερέσβιον Λόγον,
Πατροσθενὲς ξύμμορφον, ὃν Σωτὴρ ἔφη.

Ἰήτο τὰς φρένας μὲν ἐξ ἁμαρτίας,
Χ' αὐτῷ κατεσκεύαξε τῶν Ἀποστόλων,
Θεὸς Λόγος πάνταρχος ἄχραντον δόμον·
Ὁμοσθενοὺς δὲ καὶ συνουσιουμένου,
Νῦν ἐγκατοικίζεται Πνεύματος φάος.
Καταβασία. { Τὸ διὰ τὸν φόβον σου ληφθέν.
 { Λυτήριον κάθαρσιν.

Ῥωδὴ ζ'. Ὁ Εἰρμός.

„Ναυτιῶν τῷ σάλῳ, τῶν βιωτικῶν μελημά-
των, συμπλόις ποντούμενος ἁμαρτίαις, καὶ ψυ-
χοφθόρῳ θηρὶ προσριπτούμενος, ὡς ὁ Ἰωανᾶς
Χριστὲ βοῶ σοι· Ἐκ θανατηφόρου με βυθοῦ
ἀνάγαγε.“

Τροπᾶριον.

Ἐκ τοῦ Πνεύματός σου, σάρκα ἐπὶ πᾶσαν,
ὡς εἶπας, πλουσίως ἐξέχεας, καὶ ἐπληρώθη τῆς
σῆς ἢ σύμπασα γνώσεως, Κύριε· ὅτι ἐκ Πατρὸς
Τῆς ἀρρέεύστως ἔφυσ, καὶ τὸ Πνεῦμα ἀμερί-
στως πρόεισιν.

Εἰρμός ἄλλος.

Ἰλασμός ἡμῖν Χριστὲ καὶ σωτηρία,
Ὁ Δεσπότης ἑλαμψας ἐκ τῆς Παρθένου,
Ἰν', ὡς Προφήτην θηρὸς ἐκ θαλαττίου
Στέρνων Ἰωανᾶν, τῆς φθορᾶς διαρπάξης,
Ὅλον τὸν Ἀδὰμ παγγενῇ πεπτωκότα.

Ἰμερτόν ἡμῖν εὐθὺς ἐν τοῖς ἐγκάτοις,
 Αἰωνίως ἔξουσιν Πνεῦμα καινίσαις,
 Πατροπροβλήτως πάντοτε ξυνημμένον,
 Ὑλῆς ἀπεχθοῦς καυστικὸν μολυσμάτων,
 Ῥύπου τε φρενῶν ὀνυπτικὸν Παντοκράτορ.

Ὅρεκτόν ἀξίωμα τοῖς Ἀποστόλοις,
 Σιωνίταις μένουσι σὴν παρουσίαν,
 Γνώρισμα Πνεῦμα πατρογεννήτου Λόγου,
 Λέσχην ἀπηγῇ τῶν ἐθνῶν ποπυσμάτων,
 Ὡκιστα δεικνὺς, πυρπνῶς καθιδρύεις.

Καταβασία. { Ναυτιῶν τῷ σάλῳ.
 { Ἰλασμός ἡμῖν Χριστέ.

Κοντάκιον, Ἦχος πλ. δ'.

Ὅτε καταβὰς τὰς γλώσσας συνέχεε, διεμέριζεν
 ἔθνη ὁ Ὑψιστος· ὅτε τοῦ πυρὸς τὰς γλώσσας
 διένειμεν, εἰς ἐνότητα πάντας ἐκάλεσε· καὶ συμ-
 φώνως δοξάζομεν τὸ πανάγιον Πνεῦμα.

Ὁ Οἶκος.

Ταχεῖαν καὶ σταθηρὰν δίδου παραμυθίαν τοῖς
 δούλοις σου, Ἰησοῦ, ἐν τῷ ἀκηδιάσαι τὰ πνεύ-
 ματα ἡμῶν· μὴ χωρίζου τῶν ψυχῶν ἡμῶν ἐν
 θλίψεσι, μὴ μακρύνου τῶν φρενῶν ἐν περιστά-
 σεσιν, ἀλλὰ ἀεὶ ἡμᾶς πρόφθασον. Ἐγγισον ἡμῖν,
 ἐγγισον ὁ πανταχοῦ· ὥσπερ καὶ τοῖς Ἀποστόλοις
 σου πάντοτε συνῆς, οὕτω καὶ τοῖς σὲ ποθοῦσιν
 ἐνωσον σαυτὸν οἰκτίρμον, ἵνα συνημμένοι σοι,
 ὑμνῶμεν καὶ δοξάζωμεν τὸ πανάγιον Πνεῦμα.

Συναξάριον τοῦ Μηναίου, εἶτα τὸ παρόν.

Τῇ αὐτῇ ἡμέρᾳ, Κυριακῇ Ὁγδόῃ ἀπὸ τοῦ Πάσχα, τὴν ἀγίαν Πεντηκοστὴν ἐορτάζομεν.

Στίχοι.

*Πνοῇ βιαίᾳ γλωσσοπυρσεύτως νέμει,
Χριστὸς τὸ θεῖον Πνεῦμα τοῖς Ἀποστόλοις.
Ἐκκέχνται μέγᾳ ἐν ἡματι Πνεῦμ' ἁλιεῦσι.*

* * * * *
* * * * *

Ὡιδῇ ζ'. Ὁ Εἰρμός.

*„Οἱ ἐν καμίνῳ τοῦ πυρὸς ἐμβληθέντες ὅσιοι
Παῖδες, τὸ πῦρ εἰς δρόσον μετέβαλον, διὰ τῆς
ὕμνωνδίας, οὕτω βοῶντες· Εὐλογητὸς εἰ Κύριε,
ὁ Θεὸς τῶν Πατέρων ἡμῶν.“*

Τροπάριον.

*Ῥητορευόντων τὰ θεῖα μεγαλεῖα τῶν Ἀποστό-
λων, τοῦ Πνεύματος ἡ ἐνέργεια ἐνομιζέτο μέ-
θῃ τοῖς ἀπιστοῦσι· δι' ἧς Τριὰς γνωρίζεται, εἰς
Θεὸς τῶν Πατέρων ἡμῶν.*

*Τὴν ἀδιαίρετον φύσιν ὀρθοδόξως θεολογοῦ-
μεν, Θεὸν Πατέρα τὸν ἄναρχον, τῆς αὐτῆς ἐξ-
ουσίας Λόγον καὶ Πνεῦμα, Εὐλογητὸς εἰ, κρά-
ζοντες, ὁ Θεὸς τῶν Πατέρων ἡμῶν.*

Εἰρμός ἄλλος.

*Σύμφωνον ἐθρόησεν ὀργάνων μέλος,
Σέβειν τὸ χρυσότευκτον ἄψυχον βρέτας·
Ἡ τοῦ Παρακλήτου δὲ φωσφόρος χάρις
Σεβασμιάζει τοῦ βοᾶν· Τριὰς μόνῃ,
Ἰσοσθενῆς, ἄναρχος, εὐλογητὸς εἰ.*

Φωνὴν προφητόφθεγκτον ἡγνοηκότες,
Ἐφασκον οἰνότευκτον ἄφρονες μέθην,
Ῥήσεις ξενηκούσθησαν ὡς Ἀποστόλων.
Οἱ εὐσεβεῖς δὲ σοὶ βοῶμεν ἐνθέως·
Νεουργε τοῦ σύμπαντος, εὐλογητὸς εἰ.

Θέσπιν κατεβρόντησεν ὁ βλέπων ὅπα,
Ἐνθους Ἰωὴλ τοῦ θαραχιωτάτου,
Οἷς ἐκχεῶ, φήσαντος οἰάπερ Λόγον,
Τοῦ Πνεύματος μου, συμβοήσουσι· Φύσις,
Ἡ τρισσοφεγγόφωτος, εὐλογητὸς εἰ.

Τριττὴ μὲν εὐμοίρησεν ὠρῶν τὴν χάριν,
Ὅπως ὑπεμφήνεια τρεῖς ὑποστάσεις
Σέβειν ἐν ἀπλότῃ τῆς ἐξουσίας·
Ἄλλ' ἐν μιᾷ νῦν ἡμερῶν τῇ κυρίᾳ,
Γίος, Πατὴρ, καὶ Πνεῦμα, εὐλογητὸς εἰ.

Καταβαθία. { Οἱ ἐν καμίνῳ τοῦ πυρός.
Σύμφωνον ἐθρόνησεν.

Ἰδιὴ ἡ. Ὁ Εἰσμός.

„Αφλεκτος πυρὶ ἐν Σινᾷ προσομιλοῦσα, βά-
τος Θεὸν ἐγνώρισε, τῷ βραδυγλώσσῳ καὶ δυσ-
ήχῳ Μωσέϊ· καὶ Παιδας ζῆλος Θεοῦ, τρεῖς ἀνα-
λώτους τῷ πυρὶ ὑμνωδοὺς ἐδειξε· Πάντα τὰ
ἔργα τὸν Κύριον ὑμνεῖτε, καὶ ὑπερυψοῦτε εἰς
πάντας τοὺς αἰῶνας.

Τροπάριον.

Ζωτικῆς ἐξ ὕψους βιαίας φερομένης, ἡχητι-
κῶς τοῦ Πνεύματος τοῦ παναγίου, ἀλιεῦσι πνοῆς,
πυρίνων εἶδει γλωσσῶν, τὰ μεγαλεῖα τοῦ Θεοῦ

ἐρῶντορεύντο· Πάντα τὰ ἔργα τὸν Κύριον ὑμνεῖτε, καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας.

Οἱ μὴ θιγομένοις προβαίνοντες ἐν ὄρει, μὴ πεφρικότες πῦρ δειματοῦν, δεῦτε καὶ σταῶμεν ἐν τῷ ὄρει Σιών, ἐν πόλει ζῶντος Θεοῦ, πνευματοφόροις Μαθηταῖς νῦν συγχορευόντες· Πάντα τὰ ἔργα τὸν Κύριον ὑμνεῖτε, καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας.

Εἰσὸς ἄλλος.

Λύει τὰ δεσμὰ, καὶ δροσίξει τὴν φλόγα,
 Ὁ τριςσοφεγγὴς τῆς θαρχίας τύπος,
 Ὑμνοῦσι Παῖδες, εὐλογεῖ δὲ τὸν μόνον,
 Σωτῆρα καὶ παντουργόν, ὡς εὐεργέτην,
 Ἡ δημιουργηθεῖσα σύμπασα κτίσις.

Μνήμην ὁ Χριστὸς τῶν βροτοσώων ἐπῶν,
 Ἄ πατρακουσθεῖς τοῖς Ἀποστόλοις ἔφη,
 Τὸ Πνεῦμα τεύχει γλωσσοπυρσεύτω θεά,
 Ἐφίξον· εὐλογητὸν οἰκειουμένη,
 Ἡλλοτριωμένη δὲ μέλπει σε κτίσις.

Σωτηριωδῶς, αὐτοδεσπότως ἰὸν,
 Φῶς αὐτολαμπές, καὶ παρεκτικὸν φάους
 Ὑπάρχον, ἦκες ἐμφοροῦν Ἀποστόλοις,
 Τιμῆν ὡς ἄημα· τοῖς σοῖς οἰκέταις
 Λελιπαρημένον δὲ Πνεῦμα προσνέμοις.

Ἦσε Προφητῶν πνευματέμφορον στόμα,
 Σὴν σωματωδῶς, ὧ μέδων, ἐνδημίαν,
 Καὶ Πνεῦμα κόλπων πατρικῶν προηγμένον,

Ἀκτιστοσυμπλαστουργοσύνθρονον σέθεν,
 Ἰεὺς ἐνανθρωπήσεως πιστοῖς σέβας.

Καταβασία. { Ἀφλεκτος πυρί.
 Ἀνεί τὰ δεσμά.

Ἰδιὴ δ'. Ὁ Εἰρμός.

„Μὴ τῆς φθορᾶς διαπειρᾶ κυφορήσασα, καὶ
 παντεχνήμονι λόγῳ σάρκα δανείσασα, Μῆτερ
 ἀπείρανδρε, Παρθένε Θεοτόκε, δοχεῖον τοῦ
 ἀστέκτου, χωρίον τοῦ ἀπείρου πλαστουργοῦ σου,
 σὲ μεγαλύνομεν.“

Τροπᾶριον.

Ἐπὶ παφλάζοντος πάλαι πυρίνου ἄρματος, ὁ
 ζηλωτῆς καὶ πυρίπνους χαίρων ὀχούμενος, τὴν
 νῦν ἐκλάμψασαν ἐπίπνοιαν ἐδήλου, ἐξ ὕψους
 Ἀποστόλοις, ὑφ' ἧς καταλαμφθέντες, τὴν Τριάδα
 πᾶσιν ἐγνώρισαν.

Νόμου τῶν φύσεων δίχα ξένον ἡκούετο· τῶν
 Μαθητῶν τῆς μιᾶς γὰρ φωνῆς ἀπηχουμένης,
 Πνεύματος χάριτι ποικίλως, ἐνηχοῦντο λαοί,
 φυλαὶ καὶ γλῶσσαι, τὰ θεῖα μεγαλεῖα, τῆς Τριά-
 δος γνωῶσιν μνουέμενοι.

Εἰρμός ἄλλος.

Χαίροις Ἀνασσα μητροπάρθενον κλέος·
 Ἄπαν γὰρ εὐδίνητον εὖλαλον στόμα
 Ῥητρεῦον, οὐ σθένει σε μέλπειν ἀξίως.
 Ἰλιγγιᾷ δὲ νοῦς ἅπας σου τὸν τόκον
 Νοεῖν· ὅθεν σε συμφώνως δοξάζομεν.

Ἵδεν ἔοικε τὴν φυσίζων Κόρην·
 Μόνη γὰρ ἐν δίνῃσι κεκρύφει Λόγον,
 Νοσοῦσαν ἀλθαίνοντα τὴν βροτῶν φύσιν.
 Ὅς δεξιόις κλισμοῖσι νῦν ἰδρυμένος
 Πατρός, πέπομφε τὴν χάριν τοῦ Πνεύματος.

Ὅσοις ἐπνευσεν ἡ θεοφόντος χάρις,
 Λάμποντες, ἀστράπτοντες, ἡλλοιωμένοι,
 Ὁ θεὸς ἀλλοίωσιν εὐπρεπεστάτην,
 Ἰσοσθενοῦσαν τὴν ἄτμητον εἰδότες,
 Σοφὴν τρίφεγγον οὐσίαν δοξάζομεν.

Καταβασία. { Μὴ τῆς φθορᾶς διαπεύρα.
 { Χαίροις Ἄνασσα.

Ἐξαποστειλάριον, Ἦχος γ'.

Τὸ πανάγιον Πνεῦμα, τὸ προῶν ἐκ τοῦ Πα-
 τρός, καὶ δι' Ἰησοῦ ἐνδημῆσαν, τοῖς ἀγραμμά-
 τοις Μαθηταῖς, τοὺς σὲ Θεὸν ἐπιγινόντας, σῶ-
 σον ἀγίασον πάντας. Δίς.

Ἔτερον, Ἦχος δ' αὐτός.

Φῶς ὁ Πατήρ, φῶς ὁ Λόγος, φῶς καὶ τὸ
 ἅγιον Πνεῦμα, ὅπερ ἐν γλώσσαις πυρίναις, τοῖς
 Ἀποστόλοις ἐπέμφθη· καὶ δι' αὐτοῦ πᾶς ὁ κό-
 σμος φωταγωγεῖται, Τριάδα σέβειν ἀγίαν.

Ἀπαξ.

Εἰς τοὺς Αἰῶνες, ἱστώμεν Στίχ. ζ'. καὶ ψάλλομεν τα παρ-
 όντα Στίχ. Ἰδιόμελα, δευτεροῦντες αὐτά. Ἦχος δ'.

Παράδοξα σήμερον, εἶδον τὰ ἔθνη πάντα ἐν
 πόλει Λαυδ, ὅτε τὸ Πνεῦμα κατήλθε τὸ ἅγιον

ἐν πυρίναις γλώσσαις, καθὼς ὁ θεηγόρος Λου-
κᾶς ἀπεφθέρξατο· φησὶ γάρ· Συνηγμένων τῶν
Μαθητῶν τοῦ Χριστοῦ, ἐγένετο ἦχος, καθάπερ
φερομένης βιαίας πνοῆς, καὶ ἐπλήρωσε τὸν οἶ-
κον, οὗ ἦσαν καθήμενοι· καὶ πάντες ἤρξαντο
φθέργεσθαι, ξένοις ῥήμασι, ξένοις δόγμασι, ξέ-
νοις διδάγμασι, τῆς ἀγίας Τριάδος.

Τὸ Πνεῦμα τὸ ἅγιον, ἦν μὲν αἰὲ, καὶ ἔστι,
καὶ ἔσται, οὔτε ἀρχάμενον, οὔτε πανσόμενον,
ἀλλ' αἰὲ Πατρὶ καὶ Υἱῷ συντεταγμένον, καὶ
συναριθμούμενον· ζωὴ, καὶ ζωοποιοῦν· φῶς,
καὶ φωτὸς χορηγόν· αὐτάγαθον, καὶ πηγὴ ἀγα-
θότητος· δι' οὗ Πατὴρ γνωρίζεται, καὶ Υἱὸς
δοξάζεται, καὶ παρὰ πάντων γινώσκεται, μία
δύναμις, μία σύνταξις, μία προσκύνησις τῆς
ἀγίας Τριάδος.

Τὸ Πνεῦμα τὸ ἅγιον, φῶς, καὶ ζωὴ, καὶ ζῶσα
πηγὴ νοερά· Πνεῦμα σοφίας, Πνεῦμα συνέ-
σεως· ἀγαθὸν, εὐθὲς, νοερὸν, ἡγεμονεῦον, κα-
θαίρον τὰ πταίσματα· Θεὸς, καὶ θεοποιοῦν·
πῦρ ἐκ πυρὸς προῖδον, λαλοῦν, ἐνεργοῦν, διαι-
ροῦν τὰ χαρίσματα· δι' οὗ Προφητῆται ἅπαντες,
καὶ Θεοῦ Ἀπόστολοι, μετὰ Μαρτύρων ἐστέφθη-
σαν. Ξένον ἄκουσμα, ξένον θέαμα, πῦρ διαι-
ρούμενον εἰς μονὰς χαρισμάτων.

Δόξα, καὶ νῦν, Ἦχος πλ. β'.

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα
τῆς ἀληθείας, ὁ πανταχοῦ παρὼν, καὶ τὰ πάντα

πληρωῶν, ὁ θησαυρὸς τῶν ἀγαθῶν, καὶ ζωῆς χορηγός· ἐλθε, καὶ σκηνώσον ἐν ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ σῶσον ἀγαθῇ τῇ ψυχῇ ἡμῶν.

Δοξολογία μεγάλη, καὶ ἀπόλυσις.

OFFICES AND FORMS.

THE GREAT COLLECT.

The Priest himself, or the Deacon (if present)
says:

In peace let us beseech the LORD.

The Choir: LORD have mercy.

For peace from above, and for the salvation
of our souls, let us beseech the LORD.

For the peace of* the whole world, for the
prosperity of the holy Churches of GOD, and
for the unity of all, let us beseech the LORD.

For this holy House, and for those who enter
it with faith, piety, and the fear of GOD, let
us beseech the LORD.

For our Archbishop (N.), for the honourable
Priesthood, for the Diaconate in CHRIST, for all
the Clergy and the Laity, let us beseech the
LORD.

For our most religious and GOD-protected
Sovrans, for all the Palace, and their Army, let
us beseech the LORD.

To aid them in battle, and to put down every foe and enemy under their feet, let us beseech the LORD.

For this holy Convent (or city), for the whole city and country, and for those who dwell in them in faith, let us beseech the LORD.

For temperate weather, for abundance of the fruits of the earth, and for peaceful seasons, let us beseech the LORD.

For those at sea, for travellers, for the sick, for the suffering, for prisoners, and for their safety, let us beseech the LORD.

That we may be delivered from every tribulation, from wrath, danger, and necessity, let us beseech the LORD.

Help, save, have mercy, and guard us, O GOD, by Thy grace.

Making mention of our all-holy, pure, pre-eminently blessed, glorious Lady, the Mother of GOD and Ever-Virgin Mary, with all the Saints, let us offer ourselves, and one another, and all our life to CHRIST our GOD.

THE LITTLE COLLECT.

Again and again in peace let us beseech the LORD.

The Choir: LORD have mercy.

Help, save, have mercy, &c.

Making mention of our all-holy &c.

The Choir: To Thee, O LORD.

The Priest (with a loud voice): For Thine is the might, and the kingdom, and the power, and the glory, of the FATHER, and the SON, and the HOLY GHOST, now and ever, and to ages of ages.

The Choir: Amen.

LITANY OF THE DEACON.

Let us all say with our whole heart, and let us say with our whole understanding.

The Choir: LORD have mercy. (Thrice.)

O LORD Almighty, GOD of our fathers, we beseech Thee, hearken, and have mercy.

Have mercy upon us, O GOD, after Thy great mercy, we beseech Thee, hearken, and have mercy.

Further we beseech Thee for our Archbishop (N.), and for all our Brotherhood in CHRIST.

Further we beseech Thee for the blessed and memorable Founders of this holy Convent (or House), and for all our fathers and brethren who have departed before us, and rest here in faith, and for the Orthodox in all places.

Further we beseech Thee for mercy, life, peace, health, salvation, visitation, pardon, and remission of the sins of the servants of GOD, the Brethren of this holy Convent (or House).

Further we beseech Thee for those who bear fruit and do good works in this holy and ve-

nerable Temple, for the toilers, singers, and the congregated Laity which hopes for great and rich mercy from Thee.

The People: For many years, O LORD.

The Priest (with a loud voice): For Thou art the merciful and loving GOD and to Thee we ascribe the glory, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages.

The Choir: Amen. And the people says the:
Vouchsafe, O LORD.

The Deacon: Let us complete our evening prayer to the LORD.

The Choir: LORD have mercy.

Help, save, have mercy, and guard us, O GOD, by Thy grace.

Let us ask of the LORD that this whole night may be perfect, holy, peaceful, and sinless.

The Choir: Grant, O LORD.

Let us ask of the LORD for the Angel of Peace, a faithful guide, and guardian of our souls and bodies.

Let us ask of the LORD for pardon and remission of our sins and offences.

Let us ask of the LORD for what is good and profitable to our souls, and for peace to the world.

Let us ask of the LORD that we may terminate the remaining time of our life in peace and repentance.

Let us ask that the ends of our lives may be Christian, painless, unashamed and peaceful, and for a good defence before the awful Judgment seat of CHRIST.

Making mention of our all-holy &c. ⁽¹⁾

PRAYER

AT THE MAKING OF A CATECHUMEN.

The Priest looses the zone of him who is to be illuminated, and strips him, and takes off his shoes, and places him looking towards the East, with one garment on, the belt loose, bare-headed and bare-footed, holding his hands downwards. And the Priest breathes three times into his face, and signs his forehead, and his breast, thrice, and places his hand upon the head, saying: ⁽²⁾

In Thy Name, O GOD of Truth, and of Thy Only-Begotten SON, and of Thy HOLY SPIRIT. I lay my hand upon Thy servant (N.) who hath been permitted to fly to Thy Holy Name and to be protected under the shadow of Thy wings. Put away from him that old error, and fill him with faith, and hope, and love of Thee, that he may know that Thou only art Very GOD with Thine Only-Begotten SON, our LORD JESUS CHRIST, and Thy HOLY SPIRIT. Grant unto him to walk in all Thy commandments, and

to keep those things that are pleasing into Thee, for if a man do them he shall live in them. Write him in Thy Book of Life, and unite him to the flock of Thine inheritance. Let Thy Holy Name, and that of Thy beloved SON, our LORD JESUS CHRIST, and of Thy quickening SPIRIT be glorified upon him. Let Thine eyes regard him always in mercy, and Thine ears be attentive to hear the voice of his supplication. Make him glad in the works of his hands, and in all his generation, that he may confess into Thee, worshipping and glorifying Thy great and highest Name, and that he may praise Thee all the days of his life. For all the powers of heaven praise Thee, and Thine is the glory, FATHER, SON and HOLY GHOST, now and ever, and to ages of ages. Amen.

First Exorcism.

Let us beseech the LORD.

The LORD rebuketh thee, O Devil, the LORD who came into the world, and tabernacled amongst men that He might destroy thy tyranny and rescue mankind from it. Who triumphed over the opposing powers upon the Tree, when the sun was darkened, and the earth shaken, and the tombs were opened, and the bodies of the Saints arose. Who by death destroyed Death, and overcame him who had the power of death, that is thee, the Devil. I

adjure thee by GOD who shewed us the Tree of Life, and appointed the Cherubim and the turning fiery sword to guard it. Be rebuked and depart, for I adjure thee by Him who walked upon the surface of the sea as upon dry land, and who rebuked the tempest of the winds; whose glance drieth up the deeps and whose wrath maketh the mountains melt. He now through us commands thee. Fear, go forth, and withdraw from this form, and return not, nor conceal thyself within him, nor come together with him, nor trouble him, by day or by night, in the morning or at noon-day, but depart into thine own place of punishment, until the great Day of Judgment prepared for thee. Fear the GOD who sitteth upon the Cherubim and beholdeth the deeps, before Whom tremble the Angels, Archangels, Thrones, Principalities, Dominations, Virtues, Powers, the many-eyed Cherubim and the six-winged Seraphim, before Whom tremble the heaven and the earth, and the sea and all that therein is. Go forth and withdraw from the signed and newly-enlisted soldier of CHRIST our GOD, for I adjure thee by Him Who walketh upon the wings of the winds, Who maketh His Angels spirits and His ministers a flame of fire. Go forth and depart from this form with all thy power and thy angels. For the Name of the FATHER, and of the SON,

and of the HOLY GHOST is glorified, now and ever, and to ages of ages. Amen.

Second Exorcism.

Let us beseech the LORD.

GOD, Holy, terrible, and glorious, Who is incomprehensible in His works and His might, and past searching out; He Who hath appointed for thee, O Devil, the penalty of eternal punishment, commands thee and all the might which aids thee, by us His unprofitable servants, to depart from him who is just signed in the name of our LORD JESUS CHRIST, our true GOD. I adjure thee, therefore, wicked, unclean, cursed, polluted, and alien spirit, by the might of JESUS CHRIST, Who hath all power in heaven and earth, and Who spake to the deaf and dumb devil, Depart from the man and enter into him no more. Begone, know the vainness of thy power, which had not influence even over swine. Remember Him, Who, at Thy request, bade thee enter into the herd of swine. Fear GOD, by Whose command the earth was founded upon the seas, Who made the heavens, and weighed the mountains in scales and the hills in a balance, and placed the sand for a bound of the sea, and maketh a sure path in the great waters, Who touched the mountains and they smoke, Who decketh Himself with light as it were with a garment, and stretcheth out the heavens.

as a curtain, Who layeth the beams of His chambers in the waters, and laid the foundations of the earth that it never should move at any time; Who calleth for the waters of the sea, and poureth them out upon the face of the Earth. Depart, and withdraw from him who hath wisely turned to holy illumination. I adjure thee by the saving Passion of our LORD JESUS CHRIST, and by His Precious Body and Blood, and by His terrible coming, for He will come, and not tarry, judging all the earth, and He will punish thee and thy assisting might in the hell of fire, consigning thee to outer darkness, where the worm dieth not, and the fire is not quenched. For the power belongeth to CHRIST our GOD, with the FATHER and the HOLY SPIRIT, now and ever, and to ages of ages. Amen.

Third Exorcism.

Let us beseech the LORD.

O LORD of Sabaoth, the GOD of Israel, who healest all manner of sickness and infirmity, look upon Thy servant, search out, try, and drive from him all possession of the devil. Rebuke the unclean spirits, and expel them, and cleanse the works of Thy hands, and using Thy swift might, beat down Satan shortly under his feet; and give Thy servant victory against him and his unclean spirits, that, obtaining Thy

mercy, he may attain Thy eternal and heavenly mysteries, and we ascribe glory to Thee, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen.

Let us beseech the LORD.

O LORD and Master, The I AM, Who madest man after Thy image and likeness, and gavest him the power of eternal life, and didst not pass him by when he fell through sin, but didst provide for the salvation of the world by the Incarnation of Thy CHRIST, do Thou, Who hast ransomed this Thy creature from the bondage of the enemy, receive him into Thy heavenly kingdom. Open the eyes of his understanding, that the light of Thy Gospel may shine in him. Join to his life a Shining Angel, to deliver him from every snare of the adversary, from the opposition of the wicked one, from the demon of the noon-day, and from evil delusions.

And the Priest breathes upon his mouth, forehead, and breast, saying:

Drive from him every evil and unclean spirit hidden and lurking in his heart —

And he says the following words thrice:

The spirit of error, spirit of wickedness, spirit of idolatry, and of all covetousness; spirit of lying, and all uncleanness which worketh after the teaching of the devil. And make him a

true sheep of the fold of Thy CHRIST, an honourable member of Thy Church, a hallowed vessel, a child of the light, and an inheritor of Thy kingdom, that, having his conversation after Thy commandments, and keeping the seal unbroken and guarding his vesture unstained, he may attain the blessedness of the Saints in Thy kingdom.

Aloud:

Through the grace, and mercy, and loving kindness of Thine Only-Begotten SON, with whom, together with the All-Holy, good, and quickening SPIRIT, Thou art blessed, now and ever, and to ages of ages. Amen.

And the Candidate for baptism having been disrobed and unshod, the Priest turns him to the West with the hands raised, and says thrice:

Dost thou renounce Satan, and all his works? and all his angels? and all his service? and all his pomp?

And the Catechumen (or his sponsor, if the candidate be a barbarian or a child) answers to each and says:

I renounce.

And when he has said this thrice, the Priest again asks the candidate:

Hast thou renounced Satan?

And the Catechumen (or the sponsor) answers:
I have renounced him.

And when he has said this thrice, the Priest says:
Breathe upon him, and spit upon him.

And when he has so done, the Priest turns him to the East, with the hands down, and says to him thrice:

Dost thou join CHRIST?

And the Catechumen (or the sponsor) answers, saying:

I join Him. (Thrice.)

And the Priest again says to him:

Hast thou joined CHRIST?

And he answers: I have joined Him.

And he says again: Dost thou believe in Him?

And he answers: I believe in Him, as my King and GOD.

And he repeats the Nicene Creed. And when he ends the holy Creed, the Priest again asks him: Hast thou joined CHRIST? &c., the Catechumen (or the sponsor) answering each time as above. The question having been thrice put to him, and he having said the holy Creed thrice, the Priest asks him for the third time:

Hast thou joined CHRIST?

And he answers: I have joined Him.

Then the Priest says: Adore him.

And he adores, saying: I adore the FATHER, SON, and HOLY GHOST, the Consubstantial and Undivided Trinity.

Then the Priest says:

Blessed be GOD, Who willeth that all men

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should be saved and should come to the knowledge of the truth, now and ever, and to ages of ages. Amen.

Then he says this prayer:

Let us beseech the LORD.

O LORD and Master, our GOD, call Thy servant (N.) to Thy holy illumination, and let him attain this great grace of Thy holy Baptism, strip off the old man in him, and renew him unto eternal life and fill him with the might of Thy HOLY SPIRIT, in the Unity of Thy CHRIST, that he may be no more a child of the body, but a child of Thy kingdom. Through the good-will and grace of Thine Only-Begotten SON, to whom &c. Amen.

THE OFFICE OF HOLY BAPTISM.

The Priest enters the Church and changes all his sacerdotal vestments and his maniple for white ones, and all the tapers being lighted, taking a censer, he goes into the Baptistry, and incenses it in a circle, and giving back the censer (to the Deacon) he adores.⁽³⁾

Then the Deacon says: Sir, give a blessing.

The Priest (aloud): Blessed be the kingdom of the FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen.

The Deacon:

In peace let us beseech the LORD.

Then follows the Great Collect, with the additional suffrages.

That this water may be hallowed by the might, and operation, and visitation of the HOLY GHOST.

That there may be sent down upon it the grace of redemption, the blessing of the Jordan.

That the purifying might of the superessential Trinity may visit these waters.

That we may be illuminated with the light of knowledge, and holiness, through the visitation of the HOLY GHOST.

That this water may become a means of averting every snare of visible and invisible enemies.

That he who is to be baptized in it may be worthy of the kingdom of incorruption.

For him who now cometh to holy illumination and for his salvation.

That he may become a child of the light and an inheritor of eternal blessings.

That he may be planted together and be a partaker of the death and resurrection of CHRIST our GOD.

That he may keep the robe of his Baptism and the earnest of the SPIRIT stainless and unblamable in the terrible day of CHRIST our GOD.

That this water may be to him the laver of regeneration for the remission of sins and the putting on of incorruption.

That the LORD GOD may hear the voice of our prayer.

That both he and we may be delivered from all tribulation, anger, danger, and necessity.

Save, help, &c.

When the Deacon has said this, the Priest says the following prayer secretly:

Gracious and merciful GOD, Who triest the hearts and reins, and alone knowest the secrets of men, for there is nothing hidden before Thee, but all things are naked and laid bare before Thine eyes. Thou Who knowest what is in me, despise me not nor turn away Thy face from me, but overlook my transgressions in this hour, Who overlookest the transgressions of men that they may repent, and wash away the filth of my body and the spot of my soul, and sanctify me wholly, with Thine unseen might, and with the right hand of Thy SPIRIT: lest I, who preach freedom to others, and offer it with steady faith in Thine unspeakable goodness, should myself be reprobate as a servant of sin. O LORD, only good and merciful, let me not be turned away humbled and ashamed, but send to me power from on high, and strengthen me for the ministration of this Thy present great and heavenly sacrament, and form Thy CHRIST in him who is about to be born again through me, pitiable as I am, and build him up upon the foundation of Thy Apostles and Prophets, and pull him not down, but plant him as a plant of truth in Thy Holy Catholic and Apostolic Church, and pluck him not out; that, as he advances in holiness, through him Thy Holy

Name, that of the FATHER, SON and HOLY GHOST, may be glorified, now and ever, and to ages of ages. Amen.

Note, that the Priest says nothing aloud, but says even the Amen to himself. Then he says this prayer with a loud voice:

Great art Thou, O LORD, and wonderful are Thy works, and no speech is enough for the praise of Thy mighty acts (thrice). For by Thy will Thou bringest all things to existence out of nothing, and holdest creation together with Thy power, and rulest the world with Thy Providence. For Thou who didst make creation from four elements, crownest the circle of the year with four seasons. All the spiritual Powers fear Thee. The sun praises Thee, the moon glorifies Thee, the stars adore Thee, the light hearkeneth to Thee, the depths dread Thee, the springs of waters serve Thee. Thou hast stretched out the heaven like a curtain, Thou hast founded the earth upon the waters, and hast placed the sand for a bound of the sea, and hast poured out the air for breathing. The Angelic Powers minister unto Thee, the choirs of Archangels adore Thee, the many-eyed Cherubim and the six-winged Seraphim standing and flying round, veil themselves in awe of Thine unapproachable glory. For Thou Who art GOD, Uncircumscribed, Unbeginning, and

Inexplicable, didst come upon the earth, taking the form of a servant, being in the likeness of man, for, O Master, through the bowels of Thy mercy, Thou couldst not endure to behold mankind oppressed by the devil, but Thou camest and savedst us. We confess Thy grace, we proclaim Thy mercy, we hide not Thy benefits. Thou didst free the generation of our nature, Thou didst hallow the virgin womb by Thy birth, all creation hymned Thee when Thou didst appear. For Thou, our GOD, wast seen upon earth, and didst converse with men.

Thou too didst hallow the streams of Jordan, sending down upon them from heaven Thy All-holy SPIRIT, and Thou didst break in pieces the heads of the dragons which lurked there. Be present now also, O merciful King, through the visitation of Thy HOLY SPIRIT, and sanctify this water (thrice). And give it the grace of redemption, the blessing of the Jordan. Make it a fount of incorruption, a gift of sanctification, a ransom of sins, a healer of disease, a destruction to evil spirits, unapproachable by hostile powers, fulfilled with angelic strength. Let all those who plot against Thy creature flee from it, for I have called, O LORD, on Thy Name, the Name which is wonderful and glorious, and terrible to Thy foes. (4)

And he makes the sign of the Cross, breathing thrice on the water and prays, saying:

Let all the hostile powers be crushed under the sign of the form of Thy Cross (thrice). Let all the invisible idols of the air depart from us, and let not the demon of darkness hide within this water, nor, we beseech Thee, O LORD, let the evil spirit descend into it together with him who is to be baptized, bringing with him darkness of reason and confusion of understanding. But do Thou, O LORD of all, make this water water of redemption, water of sanctification, purifier of flesh and spirit, looser of bonds, looser of transgressions, illumination of the soul, laver of regeneration, renewal of the spirit, grace of adoption, putting on of incorruption, fountain of life. For Thou, O LORD, hast said: Wash you, make you clean, put away the evil of your doings from your souls. For Thou hast given us the newbirth from on high, through water and the SPIRIT. Be present, O LORD, with this water, and grant that he to be baptized in it may be changed so as to put off the old man, corrupt according to the deceitful lusts, and to put on the new man, renewed after the image of his Maker, that being planted in the likeness of Thy death through Baptism, he may be also a partaker of Thy resurrection, and that, preserving the

gift of Thy HOLY SPIRIT, and increasing the grace committed to his charge, he may receive the prize of his high calling, and be numbered with the first-born whose names are written in heaven, in Thee our GOD and LORD JESUS CHRIST. For Thee befits the glory, might, honour and worship, with Thine Unbeginning FATHER, and Thine All-Holy, good and quickening SPIRIT, now and ever, and to ages of ages. Amen.

Peace to all. Bow down your heads before the LORD.

And he breathes thrice upon the oil-vessel, and signs it, to wit the oil, three times, as it is borne by the Deacon, and when the latter says: Let us beseech the LORD, the Priest says the following prayer secretly: ⁽⁵⁾

O Master, LORD GOD of our fathers, who didst send a dove to those in Noah's ark, holding an olive-branch in its beak, as a mark of reconciliation and of salvation from the flood, and who didst through them foreshow the mystery of grace, and didst appoint the fruit of the olive for the fulfilment of Thy holy Mysteries; Who didst through it fill those under the Law with the HOLY SPIRIT, and dost perfect those who are under grace; do Thou likewise bless this oil with the might, and operation and visitation of Thy HOLY SPIRIT, that it may

be the anointing of incorruption, the weapon of righteousness, the renewal of soul and body, the averter of all the operations of the devil, for the removal of all evil from them who anoint with it in faith and from those who partake of it, to Thy glory and that of Thine Only-Begotten SON, and Thine All-Holy, good and quickening SPIRIT, now and ever, and to ages of ages. Amen.

The Choir: Amen.

The Deacon: Let us attend.

The Priest, singing the Alleluia thrice with the people makes three Crosses with the oil in the water.⁽⁶⁾ Then he says aloud:

Blessed be GOD, Who lighteneth and sanctifieth every man that cometh into the world, now and ever, and to ages of ages.

The Choir: Amen.

Then the candidate is brought forward and the Priest takes some of the oil, and makes the sign of the Cross upon his forehead, breast, and back, saying:

The servant of GOD (N.) is anointed with the oil of gladness, in the Name of the FATHER, the SON, and the HOLY GHOST. Amen.

And signing him on the breast and the back, at the breast he says:

For the healing of soul and body.

At the ears:

For the hearing of faith.

At the feet:

To walk in Thy paths.

At the hands:

Thy hands have made me and fashioned me. ⁽⁷⁾

And when all his body has been anointed, the Priest baptizes him, holding him erect and looking to the East, and says: ⁽⁸⁾

The servant of GOD (N.) is baptized in the Name of the FATHER, Amen, and of the SON, Amen, and of the HOLY GHOST, Amen. ⁽⁹⁾

At each address he dips him and raises him again. And after the Baptism the Priest washes his hands, chanting with the people:

Blessed is he whose unrighteousness is forgiven, and whose sins are covered, and the rest of Psalm XXXII, thrice.

And putting the chrisom-robe on the newly-baptized, he says:

The servant of GOD (N.) hath put on the robe of righteousness in the Name of the FATHER, and the SON, and the HOLY GHOST. ⁽¹⁰⁾

And he chants the Troparion. Fourth plagal tone:

Give me a shining robe,
Thou who deckest Thyself with light as with
a garment,

O merciful CHRIST, our GOD.

And after the vesting, the Priest prays, saying the following prayer:

Let us beseech the LORD.

Blessed art Thou, O LORD GOD Almighty,

Fountain of goodness, Sun of righteousness, Who hast shined as a light of salvation on them that sat in darkness, through the manifestation of Thy SON our GOD, and hast given to us sinners the blessed purification of holy Baptism, and the divine hallowing in the quickening chrism. And as Thou hast now vouchsafed a new birth to Thy servant of late illuminated through water and the SPIRIT, and hast granted him remission of his voluntary and involuntary sins, so now, O LORD, Almighty and Merciful King, grant him also the seal of Thy holy, omnipotent, and adorable SPIRIT, and the reception of the Holy Body, and the Precious Blood of Thy CHRIST. Keep him in Thy sanctification, confirm him in the orthodox Faith, deliver him from the evil one and all his devices, and preserve his soul in Thy saving fear, in holiness and righteousness, that, pleasing Thee in every deed and word, he may become a son and heir of Thy heavenly kingdom.

Aloud:

For Thou art our GOD, the GOD of mercy and salvation, and we ascribe glory to Thee, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen.

And after the prayer, he anoints the baptized with the holy chrism,⁽¹¹⁾ making the sign of the

Cross on his forehead, eyes, nostrils, mouth, ears, breast, hands and feet, ⁽¹²⁾ saying:

The seal of the gift of the HOLY GHOST.
Amen.

Then the Priest, with the Sponsor and the Child, makes a circle, and we chaunt:

As many of you as have been baptized into CHRIST have put on CHRIST. Alleluia. (Thrice.)

Then the Prokeimenon: The LORD is my light and my salvation.

Stichos: The LORD is the defence of my life.

Lection of the Apostle: Romans. VI. 3—12.

Gospel: S. Matthew. XXVIII. 16—end.

Then the Ectene and Dismissal. ^(13, 14)

THE SACRAMENT OF ORDERS.⁽¹⁵⁾

FORM FOR ORDINATION OF A DEACON.⁽¹⁶⁾

After the Bishop has uttered the Exclamation: And the mercies of the great GOD and our Saviour JESUS CHRIST shall be with you all,⁽¹⁷⁾ two Deacons going out of the holy Bema, take him who is to be ordained Deacon and who is standing in the Solium,⁽¹⁸⁾ and lead him to the holy Bema, going thrice round the holy Table, singing: "Holy Martyrs, valiantly contending".⁽¹⁹⁾ Then the candidate, advancing to the Bishop, is signed by him thrice on the head. After this the Bishop directs him to be ungirded, and the maniple to be taken from him. Then the candidate rests his heads on the holy Table, and bend his right knee. And when the Archdeacon has said: Let us attend, the Bishop, laying his right hand on the head of the candidate, says aloud:

The Divine Grace, which always healeth that which is sick, and filleth up that which lacketh, advances (N.) the most pious Subdeacon to be Deacon. Let us therefore pray for him, that

the grace of All - Holy SPIRIT may come upon him.

Then LORD have mercy is thrice sung by those in the Bema, and those outside it. And the Bishop signs his head thrice. And when the Deacon has said: Let us beseech the LORD, the Bishop holding his right hand laid on the candidate's head, prays thus secretly:

O LORD our GOD, Who by Thy foreknowledge sendest the gift of Thy HOLY SPIRIT in those appointed by Thine unsearchable might, that they may be ministers and attendant on Thy spotless mysteries, keep, O LORD, this man, whom Thou hast vouchsafed to advance by me to the office of the Diaconate, in all holiness, holding the mystery of the faith in a pure conscience. Give him the grace which Thou didst give into Stephen Thy Protomartyr, whom Thou didst call first to the work of Thy Diaconate, and make him fit, according to Thy good pleasure, to guide well the degree bestowed on him by Thy goodness (for they who use this ministry well, procure to themselves a good degree), and make Thy servant perfect. For Thine is the kingdom, and the power, and the glory, FATHER, SON and HOLY GHOST, now and ever, and to ages of ages. Amen.

After the Amen, the Archdeacon says in a low voice, loud enough for the Deacons present to hear

and respond, the Great Collect (with the additional suffrages):

For our Archbishop (N.), for his priesthood, help, patience, peace, health, and salvation.

For the servant of GOD (N.) now advanced to be Deacon, and for his salvation.

That our loving GOD may bestow on him a spotless and blameless Diaconate.

When this has been said, the Bishop, keeping his hand on the candidate's head, prays thus secretly:

O GOD our Saviour, Who by Thine incorruptible voice didst appoint to Thine Apostles the institution of the Diaconate, and madest Thy Protomartyr Stephen of this rank, and didst proclaim him the first to fulfil the work of a Deacon, as it is written in Thy holy Gospel. "Whosoever of you will be first, let him be your servant" [deacon], O LORD of all, fill this Thy servant, whom Thou hast chosen to enter on the ministry of the Diaconate, with all faith, and love, and power, and sanctification, by the visitation of Thy Holy and quickening SPIRIT (for it is not by the imposition of my hands, but by the watchfulness of Thy rich mercies that grace is given to Thy chosen ones), that he, being free from all sin, may stand before Thee blamelessly in Thy terrible Judgment-Day, and obtain the unfailing reward of Thy pro-

mise. For Thou art our GOD, and to Thee we ascribe glory, with the FATHER and the HOLY SPIRIT, now and ever, and to ages of ages. Amen.

And after the Amen, he puts the Stole on the newly-ordained, over the left shoulder,⁽²⁰⁾ saying: Worthy, and Worthy is repeated thrice according to custom by those in the Bema, and thrice by the singers. Then the Bishop gives him the holy fan,⁽²¹⁾ saying as before: Worthy, and all the Deacons give him the kiss.

And he, taking the fan, stands corner-wise at the Holy Table at the right side, and fans above the Blessed Sacrament. And the other Deacon stands outside the Bema in the accustomed place, and says:

Making mention of all the Saints, again and again in peace, let us beseech the LORD &c.

At the time of Communion, the new-ordained partakes of the Divine Mysteries before the other Deacons, and repeats the Diaconal portions in their place, to wit, Erect receiving.

So it is done, when the complete Liturgy is celebrated. But if it be the rite of the Presanctified, note, that after the Presanctified have been placed on the Holy Table, before the Deacon says: Let us complete our prayer, the Candidate for ordination is brought forward, and the rite of ordination takes place as we have described.

PRAYER AT THE ORDINATION OF A DEACONESS.⁽²²⁾

After the Holy Oblation is made, and the doors have been opened, before the Deacon says: Making mention of all Saints, the Candidate for ordination is brought to the Bishop, and he, reciting the Divine Grace, while she bows her head, lays his hand on her head, and making three signs of the Cross, prays as follows:

Holy and Almighty GOD, Who hast hallowed woman by the birth of Thine Only-Begotten SON our GOD from a Virgin after the flesh, and Who hast given the grace and visitation of Thy HOLY SPIRIT not to men alone, but to women also, look now, O LORD, on this Thy servant, and call her to the work of Thy ministry, and send down on her the rich gift of Thy HOLY SPIRIT, keep her in Thy orthodox faith, and always fulfilling her office in blameless conversation according to Thy good pleasure. For Thee befits &c.

And after the Amen, one of the Deacons prays as follows:

In peace &c. (as for the Deacon, but with this suffrage). For her who is now appointed Deaconess, and for her salvation, let us &c.

While the Deacon is repeating this prayer, the Bishop, still keeping his hand on the head of the Candidate, prays as follows:

O LORD GOD, Who dost not reject women

who offer themselves in accordance with the Divine will to minister in Thy holy places, but admittest them into the rank of ministers, give the grace of Thy HOLY SPIRIT to this Thy servant, who desires to offer herself to Thee and to fulfil the grace of the Diaconate, as Thou didst give the grace of Thy Diaconate unto Phœbe, whom Thou calledst to the work of the ministry. Grant to her, O GOD, to abide blamelessly in Thy holy temples, to be mindful of her own conversation, and especially of continence, and make Thy servant perfect, that she, standing at the judgment-seat of CHRIST, may receive the reward of her good conversation. Through the mercy and loving-kindness of Thine Only-Begotten SON &c.⁽²³⁾

And after the Amen, he puts the diaconal stole on her neck, under the wimple, bringing the two ends forward, and then the Deacon who stands on the ambon says:

Making mention of All Saints &c.

After she has partaken of the Holy Body and the Holy Blood, the Archbishop gives her the Holy Chalice, which she receives and places on the Holy Table.⁽²⁴⁾

FORM FOR THE ORDINATION OF A PRIEST.

At the close of the Cherubic Hymn,⁽²⁵⁾ he who is about to be ordained Priest stands in the Solium,

and two Deacons passing out take him on each side and lead him as far as the holy doors. There the Deacons leave him, and two Priests (the first and second) receive him, and walk thrice round the Holy Table, saying: "Holy Martyrs, valiantly contending".⁽²⁶⁾

Note, that when they sing: "Holy Martyrs", the Bishop sits on a throne before the Holy Table, and there, as they circle round about, when they come in front, they make an obeisance, and the Candidate kisses the Bishop's knee above the Pall. Then the Bishop rises, and the Candidate advances to him, and is signed by him thrice on the head. And after this, resting his forehead on the Holy Table, he kneels on both knees. And when the Deacon exclaims: "Let us attend", the Bishop immediately exclaims, holding his right hand on the Candidate's head:

The Divine Grace, which always healeth that which is sick, and filleth up that which lacketh, advances (N.) the most pious Deacon to be Priest. Let us therefore pray for him, that the grace of the All-Holy SPIRIT may come upon him.

Then those within the Bema, and the singers say thrice: LORD have mercy. The Bishop having again signed him thrice, and keeping the hand on his head, says the following prayer secretly, after the Deacon has said: Let us beseech the LORD:

O GOD, Unbeginning and Unending, Who art elder than all creation, Who hast honoured

with the title of Priest those accounted worthy to discharge the holy ministry of the word of Thy truth in this degree; vouchsafe, O LORD of all, that this man whom Thou hast been pleased to advance by me, may receive this great grace of Thy HOLY SPIRIT, in blameless conversation and unswerving faith, and make Thy servant perfect, in all things well-pleasing unto Thee, and guiding well this great Priestly honour given into him by Thy foreknowing power. For Thine is the might, and Thine is the kingdom, and the power, and the glory, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages.

And after this prayer, the principal Priest says in a low tone, loud enough for his colleagues to hear and respond, the Diaconal sentences:

In peace &c. (as for a Deacon).

For the servant of GOD (N.) now advanced to be Priest and for his salvation.

That our loving GOD may grant him a spotless and blameless Priesthood &c.

The Bishop, holding his hand still on the head of the Candidate, prays again as follows secretly:

O GOD, mighty in power, and unsearchable in wisdom, wonderful in counsel, above the sons of men, fill, O LORD, with the gift of Thy HOLY SPIRIT this man whom Thou hast been pleased

should enter the degree of Priest, that he may be worthy to stand blamelessly before Thine Altar, to preach the Gospel of Thy kingdom, to discharge the sacred ministry of the word of Thy truth, to offer unto Thee gifts, and spiritual sacrifices, to renew Thy people through the laver of regeneration, that at the second coming of the great GOD and our Saviour JESUS CHRIST, Thine Only-Begotten SON, he may there receive the reward of his good administration of his proper order, in the multitude of Thy goodness. For Thine awful and glorious Name, that of the FATHER, the SON, and the HOLY GHOST, is blessed and magnified now and ever, and to ages of ages. Amen.

And after the Amen, the Bishop raises him up, and brings the back part of his stole to the front of the right side, saying: Worthy.⁽²⁷⁾ Then putting the Chasuble on him, he again exclaims: Worthy. And those in the Bema and the singers also chant it.

Then the new-ordained kisses the Bishop and the Priests, and departing takes his stand with the Priests, reading the Contakion. And the Deacon stands in the accustomed place, saying: Let us complete our supplication to the LORD. When the Holy Mysteries are hallowed, and he is about to say: That they may be to those who partake, the new-ordained advances, and the Bishop gives him the Holy Bread, saying thus:

Take this deposit and keep it, until the Com-

•

ing of our LORD JESUS CHRIST, when thou shalt be asked for it by Him. ⁽²⁸⁾

And he, taking it, kisses the hand of the Bishop, and retires to his former place, putting his hands on the Holy Table, and saying to himself: LORD have mercy, and: Have mercy on me, o GOD.

When "Holy things to holy persons" is about to be said, then the new-ordained returns the Holy Bread, and receives from the Bishop first of all, and also says the Prayer behind the Ambon.

OFFICE, WHEN THE BISHOP MAKES A CONFESSOR.

He says the "Blessed be GOD", and then the Trisagion, the All-Holy Trinity, our FATHER. For Thine is the kingdom, and then the following prayer.

The Deacon: Let us beseech the LORD.

The Bishop: O LORD JESUS CHRIST our GOD, Who didst bestow upon Peter and the other eleven Disciples the apostolic and spiritual ministry, and didst command them to loose and to bind the offences of men, do Thou make now Thy servant (N.), who has been chosen by me, and admitted to all grace, worthy for Thine apostolic and spiritual ministry, at my hands mean as I am, that he may loose and bind the offences of sinners. For Thou art the Giver of good things and to Thee we ascribe glory &c.

And after this, the Gospel.

The Deacon: Wisdom, stand up, let us hearken to the Holy Gospel.

The Bishop: Peace be to all. The Lesson from the Holy Gospel according to John.

The Deacon: Let us attend.

Then the Bishop reads. S. John XX. 19—24.

Then the Bishop again says: Our meanness (or humility) through the grace of the All-Holy and Consecrating SPIRIT advances thee the most pious (N.) to be a Confessor, for the ministration of spiritual paternity, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.⁽²⁹⁾

The Dismissal.

OFFICE FOR THE CONSECRATION OF A BISHOP.⁽³⁰⁾

At the close of the Trisagion, the Bishop goes up to the footpace before the Holy Table, and the Candidate is led up to him on the right hand by three of the Bishops present, and the Registrar, on the left, gives him a paper, in which the following form is written, if the Consecrator be a Patriarch:

By the vote and scrutiny of the Most Holy Metropolitans, and GOD-loved Archbishops and Bishops.

If he be a Metropolitan, in Constantinople, as follows:

By the vote and scrutiny of the Most Holy

Metropolitans, the GOD-loved Archbishops, and Bishops, the Divine Grace, which always healeth that which is sick, and filleth up that which laketh, advances (N.) the most pious Elect, to be Metropolitan of the most sacred Metropolis (N.). Let us therefore pray to him, that the grace of the All-Holy SPIRIT may come on him.

And those within and without the Bema say: LORD have mercy, thrice.

When this paper has been given to the Bishop, and the Registrar or the Archdeacon has said: Let us attend, the Bishop reads the writing so as to be heard by those standing round, and when all have exclaimed: LORD have mercy, as has been stated before, the Bishop opens the Gospel, and lays it on the head and neck of the Candidate, the other Bishops touching him at the same time.⁽³¹⁾ Then making three Crosses on his head, and keeping the right hand laid on it, he prays thus secretly:

O LORD and Master, our GOD, Who by Thine illustrious Apostle Paul hast enjoined on us the order of degrees and ranks for the service and ministry of Thy sacred and stainless mysteries at Thy Holy Altar, first Apostles, secondarily Prophets, thirdly Teachers, do Thou, O LORD of all, strengthen this man elected and deemed worthy of taking on him the yoke of the Gospel and the Episcopal dignity, through the hands of me a sinner and the Ministers and fellow-Bi-

shops here present, strengthen him with the visitation and might and grace of Thy HOLY SPIRIT, as Thou didst strengthen Thy Holy Apostles and Prophets; as Thou didst anoint the kings, as Thou didst sanctify the high priests; and make his episcopate blameless, and adorning him with all holiness, make him saintly, that he may be worthy to pray for the salvation of the people, and that Thou mayest hear him. For Thy Name is hallowed and Thy kingdom glorified &c.

And after the Amen, one of the consecrating Bishops says in a low voice, loud enough for the attendant Bishops to hear, the Diaconal sentences:

In peace &c.

For the servant of GOD (N.) now advanced to be Bishop, and for his salvation.

That our loving GOD may grant him a spotless and blameless Episcopate &c.

When this has been said, the Bishop, still, keeping his hand imposed on the head of the Candidate, prays as follows secretly:

O LORD our GOD, Who, because the nature of man cannot endure the presence of the substance of the Godhead, hast in Thy governance appointed for us teachers of like passions with ourselves, occupying Thy seat, to offer unto Thee sacrifice and oblation for all Thy people, do Thou, O CHRIST, grant that this man, now

made a steward of episcopal grace, may be an imitator of Thee the true Shepherd, giving his life for Thy sheep, to be a guide of the blind, a light to those in darkness, a teacher of the ignorant, an instructor of infants, a lamp in the world, that having trained the souls committed unto him in this present life, he may stand unashamed at Thy judgment-seat and receive the great reward which Thou hast prepared for those who contend for the preaching of Thy Gospel. For Thou, O GOD, hast mercy and dost save us, and to Thee we ascribe glory, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages.

And after the Amen, he takes up the Gospel, and places it on the Holy Table, and then puts the Pall on the Candidate, saying: Worthy, which the Clergy also does.

Then the Consecrator kisses the consecrated, and so do the other Bishops. And at the close of the accustomed acclamation they ascend to the apse, and the newly consecrated Bishop taking his seat first, offers the prayer for peace at the Lection of the Apostle, and first of all partakes of the Precious Body and Blood of CHRIST. And he too communicates the Consecrator and the rest.

OFFICE OF CONFESSION.

The Priest: Blessed be our GOD at all times, now and ever, and to ages of ages. Amen.

In peace let us beseech the LORD.

The Choir: LORD have mercy.

For peace from above, and salvation.

For the remission of the sins, pardon of the faults of the servant of GOD (N.) and that every fault of his, voluntary and involuntary, may be forgiven him.

That the LORD GOD may grant him remission of sins and time for repentance.

That both he and we may be delivered &c.

Then the Priest says the following prayer:

Let us beseech the LORD.

O LORD JESUS CHRIST, SON of the Living GOD, Shepherd and Lamb, That takest away the sin of the world, Who forgavest the debt to the two debtors, and didst grant remission of her sins to the sinful woman, do Thou, O

LORD, remit, forgive, pardon the sins, the iniquities, the faults voluntary and involuntary, done in knowledge and ignorance, through transgression and disobedience by these Thy servants. And if, as men clothed in flesh and dwelling in the world, they have erred through the devil, either in deed or in word, or have despised the word of the Priest, or have fallen under his ban, or under their own curse, or have bound themselves by an oath, do Thou, as a merciful Master Who rememberest not the evil, vouchsafe that these Thy servants may be loosed by Thy word, pardoning them their own curse and their oath, according to Thy great mercy. Yea, O Master and merciful LORD, hearken to us, beseeching Thy goodness for these Thy servants, and of Thy great pity overlook all their offences, free them from eternal punishment, for Thou, O Master, hast said: "Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven." For Thou only art sinless, and to Thee we ascribe glory &c.

And he sings the Trisagion, the O come, let us worship, and Psalm LI. Miserere mei. Then the following Troparia.

Second plagal tone.

Have mercy upon us. Glory. LORD have mercy upon us. Both now. The gate of

loving - kindness. LORD have mercy (forty times).

The penitent says: O LORD, I have sinned, pardon me. And: GOD, be merciful to me a sinner.

The Priest: Let us beseech the LORD.

O GOD our Saviour, Who by Thy Prophet Nathan didst grant pardon to David on repentance of his faults, and didst accept the prayer of Manasseh unto repentance, receive now, with Thy wonted loving-kindness, Thy servant (N.) who repenteth of the deeds which he has done, overlooking all his acts, Thou that pardonest iniquity and passest by transgression. For Thou, O LORD, hast said, I have no pleasure in the death of the wicked; but that he turn from his way and live. For as Thy majesty hath no like, so is Thy mercy without bound. For if Thou art extreme to mark what is done amiss, who can abide it? For Thou art the GOD of the penitents, and to Thee we ascribe glory &c.

Then the penitent kneeling and lifting up his hands, says:

O FATHER, LORD of heaven and earth, I confess unto Thee all the hidden and manifest things of my heart and understanding, which I have done up to this day. Wherefore I ask

remission from Thee the just and merciful Judge, and grace to sin no more.

Then the confessor says with a cheerful voice:

Brother, be not ashamed that thou hast come to GOD and to me, for it is not to me thou tellest it, but to GOD, before Whom thou standest.

And the confessor questions him on all his sins, and after questioning minutely, says as follows:

My spiritual child, who hast confessed to my humility, I, a humble sinner, have not the power to forgive sins on earth, but GOD alone can do it; but through that Divine voice which came to the Apostles after the Resurrection of our LORD JESUS CHRIST and said: "Whosoever sins ye remit etc.", we trusting in it, say: Whatsoever thou hast confessed to my meanest humility, and whatsoever thou hast omitted to say either through ignorance or forgetfulness, whatever it may be, GOD pardon thee in the world and in that which is to come.

And he subjoins this prayer:

GOD, Who by Nathan the Prophet pardoned David on the confession of his sins, and Peter for his denial, when he wept bitterly, and the harlot who shed tears at His feet, and the Publican, and the Prodigal, may the same GOD by me a sinner pardon thee for all thy sins in

this world and in that which is to come, and place thee uncondemned before His awful judgment-seat, and having no more even one care for the offences thou hast confessed, go in peace.⁽³²⁾

PRAYER OF ABSOLUTION AFTER DEATH.

The LORD JESUS CHRIST, our GOD, Who gave His divine command to His holy Disciples and Apostles, to bind and to loose the sins of the fallen, and we in turn having received from them the authority to do the same, may He pardon thee, my spiritual child, if thou hast committed any fault, voluntary and involuntary, in this world, now &c.⁽³³⁾

OFFICE

FOR THE FOUNDATION OF A CHURCH.

The foundation of the intended Church having been carefully laid, the Bishop comes there, and putting on his stole and pall, he says:

Blessed be our GOD, at all times, now and ever, and to ages of ages. Amen.

The Trisagion: All-Holy Trinity. Our FATHER. For Thine.

And the Bishop censes the foundations in a circle. The singers say the Dismissory of the Saint in whose name the Church is to be erected, and other Troparia as the Provost directs.

Then the Bishop, standing in the place where the Altar is to be fixed, says this prayer:

Let us beseech the LORD.

O LORD our GOD, Who art pleased that a church should be built to Thee upon this stone, look on those who bring to Thee Thine own of Thine, and in the abundance of Thy heavenly gifts make a return for this house built (or

founded) and strengthen those who labour at it, guarding them free from sin. Keep its foundations unbroken and undisturbed, and make Thy House perfect, that in it we may hymn Thee our Very GOD with all praiseworthy songs and doxologies. For Thee befits all glory, honour and adoration, FATHER, SON, and HOLY GHOST &c.

And after the Prayer, he gives the Dismissal.

Then, taking one of the stones, and graving a Cross with it, he lays it with his own hand in the foundation, saying:

The Most High hath stablished her, GOD is in the midst of her, therefore shall she not be removed, GOD shall help her, and that right early.

And then the workmen commence the building.

AT THE FIXING OF THE CROSS. (34)

The fixing of the Cross takes place as follows. Notice is given to the Patriarch of the erection of the church, and a faculty is granted to his Exarch, or to some Bishop, for the foundation and consecration, and that the church may be completed with the Patriarchal fixing of the Cross. And he directs a Cross to be made of wood, on which the Patriarchal scribes write on one side thus:

The Patriarchal Cross-fixing, hallowed in the name of Saint (N.) in the GOD-guarded city (N.)

in the Province (N.) by the free will of (N.) the most holy and œcumenical Patriarch.

On the other side:

In the reign of our most religious Sovrans (NN.) in the month — in the year —.

And the Cross with which the church is to be erected, is sent to it. Then the recipient performs the service at the foundation as given above.

When he proceeds to the consecration, he fixes the Cross behind the Holy Table, a pedestal with a hole in it having been made for the purpose, of stone, iron, or of brass, as is seen in the Great Church.

PRAYER AT THE FIXING OF THE CROSS.

O LORD GOD Almighty, Who didst give the rod of Moses as a type of the precious and quickening Cross of Thy Beloved SON our LORD JESUS CHRIST, bless and hallow this place by the power and operation of the precious and quickening and pure wood of the Cross, to drive away the devils and every enemy, guarding this place, and this House, and the souls of those who dwell here, through the intercessions of our preëminently glorious Lady the Mother of GOD and Ever-Virgin Mary. For Thy kingdom, that of the FATHER, SON, and HOLY GHOST is blessed and glorified, now and ever, and to ages of ages. Amen.

PRAYER AT THE RE-OPENING OF A
CHURCH DEFILED BY HERETICS,
COMPOSED BY THE PATRIARCH TARASIUŠ. (35)

O LORD and Master, our GOD, we are ashamed, because of our sins, before Thee, the merciful and loving One. Hearken to the supplication of Thy servants, and if any pollution has befallen Thy holy Altar through heretic boldness, remove it of Thy goodness and loving-kindness, that we, standing uncondemned before Thy holy glory, may be permitted to minister at it and to offer unto Thee the unbloody sacrifices of our true service, and to obtain the eternal gifts which Thou, O LORD, hast prepared for them that love Thee. For Thou art our sanctification, and to Thee we ascribe glory, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen.

A PRAYER FOR RE-OPENING OF A
CHURCH DESECRATED BY HEATHENS
OR HERETICS.

O LORD our GOD, who hast indicated this Temple as Thy dwelling place, by the visitation of Thy Life giving SPIRIT in the precious Anointing which hallowed the Prophets and Apostles; and afterwards hast suffered it to be desecrated because of our sins, and Thy undefiled

Altar to be polluted by ungodly heathen, to whom the name of Thy hymned and majestic glory is unknown, do Thou, receiving us again with merciful eyes, who approach Thee with faith unfeigned, confessing our sins in acknowledgement and repentance, and desiring to offer upon it to Thee pure and unbloody sacrifices, purge it of the stain which has fallen on it and make it full of its former purity, as Thou alone art absolute purity, and essential Holiness, and alone able to sanctify those who turn in heart to Thee and to cleanse us perfectly from an evil conscience and from all doubt and uncertainty. For Thou art our sanctification and to Thee we ascribe glory, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen.

This prayer is also said at the opening of a church insulted by heretics, the Bishop merely changing from the words "polluted by &c.", and saying thus:

By those who disturb and rend the Church, in neglect and contempt of the undefiled Gospel, and of the Apostolical, Patristic, and Canonical Traditions, and proceeds with: Do Thou, receiving &c. ⁽³⁶⁾

PRAYER FOR THOSE WHO OFFER THE FIRST FRUITS OF AUTUMN.

O Master and LORD, our GOD, Who hast

directed every man to offer to Thee Thine own of Thine according to his purpose, and who dost bestow a free recompense for these from Thine eternal gifts, Who didst willingly receive the offering made by the widow according to her means, accept the offerings now made into Thee by Thy servant (N.) and vouchsafe that they may be stored up in Thine eternal treasures; also giving him, together with all those for whom he is concerned, bountiful enjoyment of temporal blessings. For Thy Name is blessed, and Thy kingdom is glorified, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen.⁽³⁷⁾

CHRISTMAS DAY.

THE NATIVITY IN THE FLESH OF OUR
LORD AND GOD AND SAVIOUR JESUS
CHRIST.

AT THE TENTH HOUR OF THE DAY.⁽³⁸⁾

The great bell sounds, and assembling, we begin the office of the Lights, the Priest being ready, and giving the benediction "Blessed be the kingdom of the FATHER". * * * After the Prefatory Psalm (CIV) the Great Collect is said by the Deacon or the Priest. Then, in order, the "LORD, I call upon Thee" (Pss. CXLI, CXLII), and we recite eight stichoi, and sing the following idiomelic stichera, doubling them.

Second Tone.⁽³⁹⁾ Hymn of Germanus.⁽⁴⁰⁾

. O come, let us sing unto the LORD, recounting
the present mystery.

The mid-wall of partition is destroyed, the sword
of flame

Hath turned away, and from the Tree of Life
The Cherubim retreat; and I enjoy

The gladness of the Paradise from which I fell
Through disobedience.

For He, the changeless Image of the FATHER,
The impress of His Eternity, hath taken
The likeness of a servant, coming forth
From His unwedded Mother, but unchanged.
For what He was, that still He did abide,
True GOD; and what He was not He assumed,
Thorough His loving-kindness being Man.
To Him then let us cry: "O Virgin-Born,
O GOD, have mercy upon us." Twice.

Hymn of Anatolius.⁽⁴¹⁾ Same Tone.

When JESUS our LORD was born of Her,
The Holy Virgin, all the universe
Became enlightened.
For as the shepherds watched their flocks,
And as the Magi came to pray,
And as the Angels sang their hymn,
Herod was troubled; for GOD in flesh appeared,
The Saviour of our souls. Twice.

The same Tone.

Thy kingdom, CHRIST our GOD, the kingdom is
Of all the worlds, and Thy dominion
O'er every generation bears the sway,
Incarnate of the HOLY GHOST,
Man of the Ever-Virgin Mary,
By Thy presence, CHRIST our GOD,
Thou hast shined a Light on us.

Light of Light, the Brightness of the FATHER,
Thou hast beamed on every creature.
All that hath breath doth praise Thee,
Image of the FATHER's glory.
Thou who art, and wast before,
GOD who shinedst from the Maid,
Have mercy upon us.

The same Tone.

What gift shall we bring to Thee,
O CHRIST, since Thou as Man on earth
For us hast shewn Thyself?
Since every creature made by Thee
Brings to Thee its thanksgiving.

The Angels bring their song,
The Heavens bring their star,
The Magi bring their gifts,
The Shepherds bring their awe,
Earth gives a cave, the wilderness a manger,
And we the Virgin-Mother bring.
GOD before all worlds, have mercy upon us!

Glory. Both now.⁽⁴²⁾ The same Tone.

Hymn of Casia.⁽⁴³⁾

When o'er the Earth Augustus reigned alone
The sway of many rulers closed;
When Thou wast made Man of the Maid,
The varied godheads of the idols fell.
Under one world-embracing rule
The cities came; and unto the dominion

Of Deity the Gentiles turned in faith.
 At Cæsar's will the nations were enrolled,
 We the Faithful, were enrolled
 In the name of Deity,
 Thine to be, Incarnate GOD!
 Great is Thy mercy. Glory be to Thee!

Then follows the Entrance, with the Gospel.
 "Hail, gladdening Light", (44) and the Lections in
 their order, with the Troparia and their stichoi.

Lection I. Genesis I. 1—14.

Lection II. Numbers XXIV. 2, 5, 6, part of 7,
 8, 9, part of 17, 18.

Lection III. Micah IV. 6, 7. V. 2, 3, 4.

Then standing up we say the Troparion.
 Second plagal Tone.

In secret Thou wast born beneath the cave,
 But as a voice the Heaven Thee proclaimed
 To all, O Saviour, Who didst send the Star;
 And to Thee it brought the Magi
 In their faith adoring Thee,
 With whom have mercy upon us!

Stichos a: Her foundations are upon the holy
 hills, the LORD loveth the gates of Sion more
 than all the dwellings of Jacob.

And to Thee it brought &c..

Stichos b: Very excellent things are spoken
 of thee: thou city of GOD. I will think upon
 Rahab and Babylon: with them that know me.

And to Thee it brought &c.

Stichos c: Behold ye the Philistines also: and they of Tyre, with the Morians.

And to Thee it brought &c.

Stichos d: The LORD shall rehearse it when He writeth up the people.

And to Thee it brought &c.

Glory. And to Thee. Both now. In secret &c. (the whole troparion). Then, the following Lections.

Lecture IV. Isaiah XI. 1—11.

Lecture V. Jeremiah (Baruch) III. 35—IV. 5.

Lecture VI. Daniel II. 31—37, 44, 45.

Standing up again we sing the Troparion.

Second plagal Tone.

CHRIST, Thou hast risen from the Virgin,
 Spiritual sun of Righteousness,
 And the star hath shewn us Thee
 The Uncontained, whom yet a cave contains,
 As it led the Magi to adore Thee
 With whom we too laud Thy Name,
 Giver of Life, to Thee be praise.

Stichos a: The LORD is king, and hath put on glorious apparel; the LORD hath put on His apparel and girded Himself with strength.

As it led the Magi to adore Thee, with whom we magnify Thee, Giver of Life. Glory be to Thee!

Stichos b: He hath made the round world so sure: that it cannot be moved. Ever since the world began hath Thy seat been prepared.

As it led the Magi to adore Thee &c.

Stichos c: Holiness becometh Thine house for ever.

As it led the Magi to adore Thee &c.

Glory. As it led &c. Both now. CHRIST, Thou hast risen. (The whole.) Then, the two following Lections.

Lecture VI. Isaiah IX. 6—8.

Lecture VII. Isaiah VI. 10—17. VII. 1—4, 9, 10.

Then the Collect, and after the Exclamation, we sing the Troparion. Then, the Prokeimenon of the Apostle.⁽⁴⁵⁾ First Tone:

The LORD said unto Me. Thou art My Son, this day have I begotten Thee.

Stichos: Desire of Me, and I shall give Thee the heathen for Thine inheritance.

Lecture VIII. Hebrews I. 1—II. 4.

Alleluia. Fourth plagal Tone:

The LORD said unto my Lord.

Stichos: The dew of Thy birth is of the womb of the morning.

Lecture IX. Gospel according to S. Luke II. 1—21.

Then, The Divine Liturgy of Basil the Great.

Koinonikon:⁽⁴⁶⁾ O praise the LORD of heaven.

AT THE FIRST HOUR OF THE NIGHT.

Collected again in the Church, we begin Compline according to custom, and after the Glory be to GOD on high, we go out into the Narthex making the Procession, and chanting there Idiome-lic stichera to the first tone.

First Tone. Hymn of John the Monk. (47)

Let heaven and earth to day
Rejoice in prophecy.
Angels and men, in spirit we exult,
For GOD hath in the flesh appeared
To those who sat in darkness and in shadow,
Born of a Maiden.
The cave and manger shewed us Him.
The Shepherds tell the wondrous tale,
From the East the Magi bring
Offerings to Bethlehem;
We too, with unworthy lips,
Bring Him praise in angel words,
Glory be to GOD on high,
And on earth be peace.
For the Desire of the nations now hath come,
He hath come, and He hath saved us
From the bondage of the foe.

Same Tone. Same Author.

Heaven and earth to-day are one,
Since CHRIST is born.
GOD hath come on earth to-day,
Man to heaven hath gone up.
He, Whose essence is unseen,
Is seen to-day in mortal flesh.
Wherefore we in songs of praise
Will send forth our cry to Him.
Glory be to GOD on high,

And on earth be peace,
Which Thy presence gave to us,
Saviour, glory be to Thee!

Same Tone. Same Author.

To-day in Bethlehem I hear
Angel voices singing,
Glory to GOD on high, Whose will it is
That peace in earth should be.
Now the Virgin holdeth more
Than the Heavens can contain,
For Light hath risen on the dark,
And the lowly hath exalted,
Who sweetly sing in angel words,
Glory be to GOD on high.

Same Tone.

JESUS, seeing man, once made
In His image and His likeness,
By transgression falling,
Bowed the heavens and came down,
And unchanged dwelt within the Virgin's womb,
That corrupted Adam there
He might frame anew, to cry
"Glory to Thine Epiphany,
My Redeemer and my GOD".

Glory. First plagal Tone. Hymn of John
the Monk.

The Magi, Persian kings,
Knowing of a truth

That Heaven's king on earth was born,
 Led on by a shining star,
 Hastened to Bethlehem;
 Bearing with them costly gifts,
 Gold, and frankincense, and myrrh;
 Falling down they worshipped Him,
 For in the cave they saw Him lie,
 The Babe Who is before all time.

Both now. Second plagal Tone. Hymn of Germanus.

In Heaven all the Angels sing,
 And rejoice upon this day,
 And all creation bounds with joy
 Because of Him in Bethlehem
 Born our SAVIOUR and our LORD.
 For all the sin of idols now hath closed,
 And CHRIST to all eternity is King.

After repeating the customary prayers, we go
 into the Nave, singing the following Idiomelic
 Aposticha. ⁽⁴⁸⁾

Second Tone. Hymn of Germanus.

A great and passing wonder
 Hath been wrought to-day!
 A Virgin bears, with unpolluted womb.
 The WORD Incarnate is, and yet
 Not parted from the FATHER.
 Angels and Shepherds praise His Name
 With whom we together cry,
 Glory be to GOD on high,
 And, on earth be peace.

Stichos: The LORD said unto my Lord, Sit
Thou on my right hand.

Third Tone. Same Author.

To-day the Virgin bears
The Maker of the world,
Eden gives a cave,
And the Star shews CHRIST the Sun
To those who are in darkness.
With gifts the Magi worshipped,
Illuminate by faith.
The Shepherds saw the marvel,
When Angels sang and said,
Glory be to GOD on high.

Stichos: The dew of Thy birth is of the womb
of the morning.

Same Tone. Hymn of Anatolius.

When JESUS our LORD was born
In Bethlehem of Jewry,
From the East the Magi coming
Worshipped the Incarnate GOD.
Opening their treasures eagerly
They offered precious gifts.
Pure gold to the King of all the worlds,
Incense to Creation's GOD,
And to Him for three days dead,
The Immortal, bring they myrrh.
O all ye nations, come and let us worship
Him Who is born to save our souls. #

Glory. Fourth Tone. Hymn of John the Monk.

Exult, Jerusalem, and rejoice

All ye who Sion love.

To-day is loosed the weary chain

Of Adam's condemnation.

And Paradise is open to us,

The serpent hath been banished;

For her whom he deceived before

He hath seen now become

Mother of Him who framed the worlds.

O depth of the riches, and wisdom, and know-
ledge of GOD!

She, who brought death upon all flesh,

She, the instrument of sin,

Now, through GOD'S Mother, to the world

Is the first fruits of salvation.

For a Babe is born of her,

GOD All-Holy.

By His birth He seals Virginity,

By His swathes loosing the chains of sin.

And by His Infancy

He heals the labour-pangs of Eve.

So let Creation sing and leap,

For CHRIST hath come to call it back

And to save our souls.

Both now. The same Tone. Hymn of Anatolius.

In a cavern Thou didst dwell,

CHRIST our GOD; a manger held Thee,

Shepherds and Magi worshipped Thee.
 Then was fulfilled what Seers proclaimed,
 And the Angelic Powers marvelled,
 Crying loud and saying,
 Glory to Thy condescension,
 Who alone hast loved mankind.

“Nunc Dimittis”. The Trisagion, and the Dismissory. Fourth Tone.

O CHRIST our GOD, upon the world
 Thy Nativity hath shined,
 The light of knowledge, for at it
 They who served the stars were taught
 By a Star to worship Thee,
 Sun of Justice, and to know Thee
 As the Dayspring from on high.
 Glory be to Thee, O LORD. (Thrice.)

The customary benediction of the loaves, and all the brethren partake of them, for the sanctification of soul and body.⁽⁴⁹⁾ Then there is a lection from S. Matthew, fourth paragraph. After the lection, the Hexapsalmos (Pss. III, XXXVIII, LXIII, LXXXVIII, CIII, CXLIII).

Then: The LORD is GOD, and the Dismissory.
 O CHRIST our GOD, upon the world. (Thrice.)
 Then we recite the stichoi.

After the first Stichologia, the Cathisma.⁽⁵⁰⁾

Fourth Tone “Joseph was astonished”.⁽⁵¹⁾

O come, ye faithful, let us see
 Where CHRIST is born.

Incomprehensible by all,
How in the womb
Was He contained? Inhabiting

The FATHER'S Breast,
 Can His Mother's arms hold Him?
 All has been as He foreknew,
 As He chose and as He willed, for bodiless
 He willingly took flesh, and He Who is,
 Became, through us, what He was not,
 And, not parting from His nature,
 He hath shared in our substance,
 Twofold was CHRIST born, to fill the world above.
 Twice.

Then the first Antiphon of the Gradual Psalms
 of the fourth Tone. Prokeimenon. Fourth Tone.

The dew of Thy birth is of the womb of the
 morning. The LORD sware and will not repent.

Stichos: Thou art a Priest for ever after the
 order of Melchisedec.

Gospel according to S. Matthew I. 18—end.

After Psalm LI. Miserere mei. Glory.

Second Tone.

All to-day are filled with joy,
 Of the Virgin CHRIST is born.

Both now. The same troparion. Then a Stichos:
 Have mercy upon me, O GOD, and the following
 Idiomelon.

Second plagal Tone.

Glory be to GOD on high,
 And on earth be peace.
 Bethlehem to-day receives
 Him who sits for ever by the FATHER.

The Infant Who is born to-day
The angels praise as fits a GOD.
Glory be to GOD on high,
And on earth be peace, good will towards men.

The Canons.⁽⁵²⁾ We sing the Hirmoi and Troparia together to the number of twelve, and afterwards the Hirmoi singly. The Canon, whose acrostich is "CHRIST incarnate abides still GOD".⁽⁵³⁾

Poem of S. Cosmas.⁽⁵⁴⁾

First Ode. First Tone. The Hirmos.

CHRIST is born, Him glorify.
CHRIST from heaven, go to greet Him.
CHRIST on earth, be lifted up.
Sing to the LORD all the whole earth,⁽⁵⁵⁾
And in gladness praise Him, O ye nations,
For He hath been glorified!

Troparia.

Man, fallen through transgression,
Once in GOD's image made,
Now all corruption's own,
Fallen from the better, sacred life,
The wise Creator frames anew,
For He hath been glorified!

The Creator, seeing man,
Whom He made, now perishing,
Bowed the heaven and came down,
And his mortal substance took,
Truly Incarnate of the Holy Maid.
For He hath been glorified!

Wisdom, Word, and Might,
 Son and Glory of the FATHER,
 CHRIST our GOD, concealed from all
 Powers supernal or on earth,
 Man became and ransomed us.
 For He hath been glorified!

Another (Iambic) Canon of John the Monk,
 having the following acrostich in Elegiac verses:
 These our hymns in strains of eloquent melody

praise Him,

GOD's own Son, upon earth born for the sake
 of mankind,

Him Who hath freed the world from all its
 sorrowful dolours.

Thou, O King, Thine own suitors from misery
 save.

First Ode. Same Tone. The Hirmos.

The Wonder-working Master saved His race,
 When He made dry land of the Red-Sea wave;
 Now willing born from a pure Maiden's womb,
 He opes the path of Heaven to our feet,
 Whom now, in substance with the Father one,
 One with mankind, we magnify and laud.

Most truly pictured by the bush unburned,
 The pure and holy womb hath borne the WORD,
 GOD to mortality conjoined in form,
 Loosing the bitter sorrow of Eve's curse
 Of olden time. Him we men glorify.

Thee, WORD of GOD, Who wert before the sun,
 Who hither camest sin to do away,
 The Star shewed to the Magi, very poor,
 Suffering like us, and swaddled in a cave.
 Gladly they saw Thee, Man, and yet the LORD.

Catabasia. { CHRIST is born.
 { The Wonder-working.

Third Ode. The Hirmos. (56)
 To the SON, before the worlds
 Of the FATHER Sole-Begotten,
 And of the Virgin, late in time,
 Without seed Incarnate,
 To CHRIST our GOD, let us cry aloud,
 Thou who hast lifted up our horn,
 Holy art Thou, LORD!

Troparia.
 The earthly Adam, sharing once
 In the Breath Divine,
 Fallen to corruption now,
 Through a woman's guile,
 Seeing CHRIST of woman born, exclaims,
 Thou of me and for me born,
 Holy art Thou, LORD!

CHRIST, Who art now like to us
 In our poor and earthly frame,
 Who, by sharing mortal flesh,
 Givest us of Deity,
 Abiding GOD, yet mortal born,

Who hast lifted up our horn,
Holy art Thou, LORD!

Rejoice, O Bethlehem,
Realm of Judah's princes,
For the Shepherd of Israel,
Who rides upon the Cherubim,
CHRIST, now manifest from thee,
Who hath lifted up our horn,
Over all hath ruled!

Change.

Bend to our hymns, Redeemer of Thine own,
Humbling the proud brow of our enemy;
Who from on high beholdest every sin,
Holiest, Thy minstrels take Thou unto Thee,
Firmly established on the ground of faith.

The band of herdsmen, chosen to behold
The sight that passeth human intellect,
The holy offspring of the stainless Maid,
Their Monarch CHRIST, Incarnate without seed,
Was troubled at the unaccustomed sight,
And at the tuneful ranks of Seraphim.

Through loving-kindness, He who rules the skies,
Born amongst us of an unwedded Maid,
Fulfils His promise. Bodiless erewhile,
The WORD took matter to Him late in time,
That to Himself He might draw back again
The fallen chief of His creation.

The Hypacoe.⁽³⁷⁾ Fourth plagal Tone.

O Babe in manger lying,
 The Heavens brought to Thee
 The first-fruits of the Gentiles,
 Calling the Magi by a Star.
 Not a sceptre, nor a throne
 Struck them with astonishment,
 But Thine utter poverty.
 For what is humbler than a cave?
 What is meaner than a swathe?
 And yet in these
 The riches of Thy GODhead clearly shone.
 Glory be to Thee, O LORD!

Note, that when we say the Hypacoe, we do not say the Cathisma, as we find in the Typica.

Cathisma. Fourth plagal Tone.

“That which is brought mystically.”
 Rejoice, O Heaven, exult, O Earth,
 For on earth the LAMB of GOD is born,
 Bringing redemption to the world.
 The WORD, Who in the FATHER’S Bosom is,
 Proceeded from a Virgin without seed.
 Him the Magi knew,
 Beholding Him a Babe in Bethlehem, Whom now
 The universe doth magnify.

Glory. Both now. The same Tone.

Fourth Ode. The Hirmos.

Rod of the Root of Jesse,
 And flower from it too,

CHRIST, Thou hast budded from the Maid,
Thou Who art praised hast come
From the thick shady mount,
Incarnate of the Virgin,
O immaterial GOD!
To Thy might be glory, LORD!

Troparia.

Whom Jacob long ago foretold,
CHRIST, the Gentiles' expectation,
Thou hast risen on Judah's tribe,
And hast come to quell the might
Of Damascus, and to win
The spoils of Samaria,
Turning our wandering to faith which pleaseth
GOD.

To Thy might be glory, LORD!

Star, arisen out of Jacob,
Master, Thou hast filled with joy
The wise star-gazers, who had learnt the words
Of Balaam, ancient seer, and brought to Thee
The first-fruits of the Gentiles,
Manifest to whom
Thou didst receive them, bringing welcome gifts.
As the rain upon the fleece,
O CHRIST, Thou camest to the Virgin's womb,
And as the dews drop down upon the Earth.
Tarshish and the Ethiopians,
And the isles of Araby,

Sheba of the Medians too,
All the rulers of the Earth,
Saviour, down before Thee fell.
To Thy might be glory, LORD!

Change.

The Prophet Habakkuk in ancient song
Foretells the new creation of our race,
Permitted as he was to look upon
The incommunicable type. For now the WORD
Hath come, an infant, from the Virgin mount
To frame anew the nations which He made.

O Highest, taking on Thee our flesh
From a pure Virgin, Thou hast hither come,
The equal of mankind, to purge away
The venom flowing from the serpent's head,
Leading us all to light that giveth life.
Coming, O GOD, from gates where no sun shines.

O Gentiles, erewhile with corruption filled,
Now clean escaped the ruin of the foe,
Lift up your hands, with tuneful noise of hymns,
Adoring CHRIST alone, Who hither comes
Our Benefactor, suffering with us.

O Virgin, from the Root of Jesse sprung,
Thou from the mount hast come of mortal race,
Bearing the WORD, Who of the FATHER was
Before all worlds, whenas it pleased Him
To pass thy sealéd womb in meekness strange.

Fifth Ode. Hirmos.

GOD of peace, FATHER of Compassion,
The Angel of Thy great counsel Thou hast sent
Bringing us peace,
And so we, led into the light
Of holy wisdom, after night
Rising betimes do magnify Thy Name,
O Lover of mankind!

Troparia.

Thou, O CHRIST, in Thine obedience
At Cæsar's will hast been enrolled
Amidst the slaves, and Thou hast freed
Us the slaves of sin and Satan,
Our poverty hast shared,
And with that oneness and communion
Our clay hast made Divine.
Behold, the Virgin, as was said of old,
Conceiving in the womb
Hath borne the GOD becoming Man,
And yet a Virgin still remains,
Through whom we sinners are reconciled to GOD,
And so will praise
In faith her who is GOD's own true Mother.

Change.

From the night toils of darkened wandering,
O CHRIST, bring Thou Thy solace unto us,
Who wakefully pour forth our hymn to Thee,
Our Benefactor, and make Thou the road
Easy for us, who glory seek, to tread.

The Master, by His presence here in flesh,
Severing the bitter hate against Him felt,
Ruined the might of our souls' enemy,
Joining the world to essence bodiless,
He made His sire through creation meek.

The people, once in darkness, now hath seen
Light after day from beacon-flame on high;
And the SON brings the Gentiles unto GOD,
His chosen lot, from which all sin hath fled,
Where He His grace unspeakable bestows.

Sixth Ode. The Hirmos.

As the sea-monster vomited
From its entrails their contents,
Jonah, as it took him in;
So the WORD, in Maiden-dwelling,
Taking flesh of her,
Guarded her pure as He passed through,
For from that sin which could not touch Himself,
He kept His Virgin Mother undefiled.

Troparion.

CHRIST our GOD in flesh hath come,
Whom the FATHER did beget
Before the dawn;
And He who holds the reins which rule
The stainless Powers,
In the beasts' manger lies, in rags is swathed,
And looses the entwined chains of sin.

A SON is born
And given to the faithful, the new Child
Of Adam's race, and this is He
Father and Ruler of the world to come,
And He is called
Angel of the great Counsel, Mighty GOD,
Ruler of His creation through His might.

Change.

Jonah, abiding in the ocean depths,
Longed to come forth and to escape the wave.
And I, now wounded by the tyrant's dart,
Implore Thee, CHRIST, Who takest away sin,
To come more swiftly than my sloth deserves.

He Who with GOD in the beginning was,
The WORD, True GOD, appearing once again,
Seeking to guard our nature, weak of old,
Now strengthens it, to keep it free from woes,
A second time descending us among.

The Light which in a manger strangely dwells
Now, willing the salvation of mankind,
Hath come for us from loins of Abraham
To raise His children, miserably fallen
And downwards bowed in darkness of their sins.

Contakion. Third Tone. Automelon.

Poem of Romanus the Melodist.⁽⁵⁸⁾

The Virgin bears to-day
Him Who is above all essence,

And the Earth
Gives to the Inaccessible the cave.
Angels and Shepherds chant His praise,
The Magi journey with the Star,
For our sake He hath been born,
A little Child, yet GOD before the worlds.

The Stanza. ⁽⁵⁹⁾

Bethlehem hath opened Eden,
O come, let us behold.
Hidden sweetness we have found,
O come and let us take
The gifts of Paradise within the cave.
There the unwatered Root appeared
Blossoming in pardon.⁽⁶⁰⁾
There was found the undug well,
Which David longed to drink of old,
And there the Maid,
Bearing her Infant, quenched at once the thirst
Of Adam and of David.
Wherefore let us hasten on
Where He was born
A little Child, yet GOD before the worlds.

Synaxarion. ⁽⁶¹⁾

On the twenty-fifth of the same month, the
Nativity in the flesh of our LORD, and GOD,
and SAVIOUR JESUS CHRIST.

Stichoi.

GOD that which is born, the bringer forth a Maid,
What stranger thing than this hath nature seen?
The Virgin Mary bore her GOD upon the five
and twentieth day.

* * * * *

On the same day. The Adoration of the Magi.
Stichoi.

The Gentile band adoring Thee, O WORD,
Forebode the worship of the Gentile world.

* * * * *

To Him be glory for ever and ever. Amen.

Seventh Ode. The Hirmos.

The Children, reared in piety,
The impious command despising,
Dreaded not the fire's threatening.
But standing in the midst of flame, they sang:
Blessed art Thou, O GOD of our sires.

Troparia.

The shepherds watching saw a wondrous light,
For the glory of the LORD
Around them shone together with the Angel,
Crying: "Sing, for CHRIST is born."
Blessed art Thou, O GOD of our sires!

Suddenly at the Angel's word
The hosts of Heaven cried aloud:
Glory be to GOD on high,
On earth peace, good will to men,

CHRIST hath shined forth.

Blessed art Thou, O GOD of our sires!

"What is this saying?" spake the Shepherds,

"Let us go and see what has come to pass,

CHRIST the Divine."

Hastening to Bethlehem, they bowed before

Him and His mother, singing:

Blessed art Thou, O GOD of our sires!

Change.

The Children, fascinated with the love

Of the Almighty King, made small account

Of the fierce tyrant's impious harangue;

To them the fire yielded as they sang

"Blessed art Thou for aye" unto their LORD.

Built up on high with sevenfold burning heat,

The flame consumes the soldiers terribly,

Yet saves alive the youths, o'er whom a crown

With rushing sound it forms as it roars,

For upon them the LORD abundantly,

In guerdon of their faith, poured down His dew.

Now changed in form, marring the happiness

Of Thy Divinity, Thou hast brought it down,

O CHRIST impregnable, a bulwark for us men,

Being ineffably incarnate, whence in hope

We pass into the dark abodes from day.

With might invincible Thou hast destroyed

Sin, fierce of look and haughty without bound,

Which wildly raved across a maddened world,
And Thou, our Benefactor, on this day
Freely incarnate, hast delivered them
Whom in her nets she drew along before.

Eighth Ode. The 'Hirmos.

The furnace, shedding dew, portrayed
A type of wondrous portent,
For it does not burn
The youths whom it received, so too the fire
Of Godhead doth not burn
That Virgin womb which it hath entered.
Wherefore let us chant in song:
"Let all creation bless the LORD,
And Him for ever magnify!"

Troparia.

The daughter of Babylon draws away
From Sion to herself
The captive sons of David, but she sends
Her sons, the Magi, bearing gifts,
To entreat her, daughter of David, who
Hath borne her GOD.
Wherefore let us chant in song:
"Let all creation bless the LORD,
And Him for ever magnify!"

Grief turned away the instruments of song,
For Sion's children could not sing
Amidst the bastards, but their exile long
Of Babylon CHRIST looses as He shines,

And also frees
The musical concert of Bethlehem,
Wherefore let us chant in song :
"Let all creation bless the LORD,
And him for ever magnify!"

Babylon received
The spoils of royal Sion, and her wealth
Into captivity,
But CHRIST in Sion, with a guiding star,
Draws to Him Babel's treasures and her kings
Who gazed on stars,
Wherefore let us chant in song :
"Let all creation bless the LORD,
And Him for ever magnify!"

Change.

The youths with fire circled, unconsumed,
Are types of her womb, Maid of olden time,
Which wondrously conceived and hath been
sealed.

And grace, the only wonderworker, which
Wrought both, now rouses nations unto song.

The whole creation, fleeing from despair,
Hymns ceaselessly in awe the Infant WORD,
Humbled, that by His wandering it may be
Divine, and, fallen as it is, it fears
To bring its prayer unworthy, which would be
Unworthy still, had it in wisdom stood.

O rouser of the Gentiles, Thou hast come
 From desert heights; unto Thy pasturage,
 The nature of mankind, once rich in flowers,
 But ruined now; and Thou hast come to quench
 The forceful might of man's great enemy,
 Thou Who art Man, and in Thy wisdom GOD.

Catabasia. { The furnace.
 { The youths.

Ninth Ode.

The Magnifyings sung in this Ode.

First Tone.

Magnify, my soul,
 Her who is more honoured and more glorious
 Than heavenly hosts. Twice.

Magnify, my soul,
 The GOD in flesh of Virgin born.

Magnify, my soul,
 The King born in the cave.

Magnify, my soul,
 The GOD by Magi worshipped.

Magnify, my soul,
 Him shewn unto the Magi by a Star.

Magnify, my soul,
 The Maiden pure, who hath borne CHRIST the
King.

Magi and Shepherds came to worship Him,
 CHRIST, Who was born in the town Bethlehem.

Others for the Iambic Canon.

To-day the Virgin came to worship CHRIST
within the cave.

To-day the LORD is born a babe of a Virgin
Mother.

To-day the Shepherds see the Saviour
Wrapped in swaddling-clothes, and lying in a
manger.

To-day the LORD is swaddled in a rag,
He, the Impalpable, like a little child.

To-day the whole creation is glad and joys,
Because CHRIST of the Virgin Maid is born.

The Heavenly Powers tell unto the world,
That CHRIST, their Master and their LORD, is
born.

Glory.

Magnify, my soul,
The Godhead's might, Trine, and yet undivided.

Both now.

Magnify, my soul,
Her who hath ransomed us from the curse.

The Hirmos.

A mystery strange and wondrous I behold!
The Cave is Heaven,
The Virgin is the throne of Cherubim,
The manger is the place,

Where the Incomprehensible is laid,
CHRIST our GOD, Whose Name we magnify.

Troparia.

The Magi, seeing the propitious course
Of the new star, unknown before,
Which late had brightly shined on high,
Followed the track to CHRIST the King,
On earth in Bethlehem born for our salvation.

As the Magi spake:

"Where is He, the Infant King,
Whose Star hath shone?
For we have come to worship Him,"
The angry Herod was disturbed,
Warring with GOD he raged to slay the CHRIST.

Herod marked the time
Of the Star by whose guidance led
The Magi worshipped CHRIST with gifts in
Bethlehem,

And led by it
Back to their home, they left behind
The baffled tyrant who the children slew.

Change.

Easy it is for us, as free from risk,
Silence to choose through awe, but urged by love
To weave harmonious songs, our task is hard,
O Virgin, wherefore, Mother, grant to us
Might equal to the longing of our souls.

O Holy Mother, as we gaze upon
 The faint types and past shadows of the WORD,
 Who late hath shined from out the closed gate,
 Glorifying Him, the Splendour of the Truth,
 We bless, as it is meet we should, thy womb.

The CHRIST-rejoicing people having won,
 Its longing and with GOD's own presence blessed,
 Intreateth now regeneration
 Which giveth life, wherefore, spotless Maid,
 Give us the grace His glory to adore.

Catabasia. { A mystery strange.
 { Easy it is for us.

Exaposteilarion. Idiomelic.

Our Saviour from on high
 The rising Dawn, hath come to visit us,
 And we who sat in darkness and in shadow
 Have found the Truth,
 For of the Virgin hath the LORD been born.
 Thrice.

At the Praises, we recite four Stichoi and sing
 Idiomelic Stichera.

Fourth Tone. Hymn of Andrew of Jerusalem. (62)

Exult, ye Just, ye Heavens, rejoice,
 Ye mountains, bound, for CHRIST is born.
 The Virgin sits, and like the Cherubim
 She beareth in her bosom GOD,
 The WORD Incarnate.
 The Shepherds glorify the Child,

The Magi bring gifts to their LORD,
The Angels chant in song:
"Glory to Thee, O uncontained GOD!"

The same.

The FATHER willed it, and the WORD
Did flesh become,
The Virgin bore the GOD Who put on Man.
The Star reveals, the Magi worship Him,
The Shepherds wonder, and Creation joys.

The same.

O Maiden, GOD's own Mother,
Who hast the Saviour borne,
Thou hast reversed the ancient curse of Eve.
For thou hast been a Mother,
As was the FATHER's will,
Bearing in thy bosom
GOD, the Incarnate WORD.
The mystery is past searching out,
We glorify it all by faith alone,
Crying with thee and saying:
"Glory to Thee, Inexplicable LORD!"

The same.

O come and let us sing
The Mother of the Saviour, who is still
After His birth a Maid;
Rejoice, o living City of our King
And GOD, where CHRIST was laid,
And wrought salvation for us from all ill.

With Gabriel in hymns we greet thee,
And with the Shepherds magnify,
Crying: "GOD's Mother, we intreat thee,
Intercede with Him on high,
Who took Thy flesh, that our souls may be saved."

Glory. Second plagal Tone. Hymn of Germanus.

When came the time of Thine appearing
Here on earth, and first was made
The enrolment of the world:
Then Thou too wast about to make
Enrolment of the names of men,
Who in Thy Birth should afterward believe.
Wherefore that decree
By Cæsar was proclaimed,
For that which had no origin, Thy rule
Eternal, was inaugurate anew.
So we bring to Thee,
That which is better than the tax of coin,
The riches of a sound theology,
O GOD and Saviour of our souls!

Both now. Second Tone. Hymn of John the
Monk.

Of the Maid in Bethlehem
Born to-day is CHRIST the LORD,
To-day begins the Unbeginning,
To-day incarnate is the WORD.
The Heavenly Powers rejoice

And earth with men as well,
The Magi bring their gifts,
The wonder Shepherds tell,
And we with voice unceasing cry:
"Glory be to GOD on high,
On earth be peace, among men be goodwill."

The Great Doxology, and Dismissal.

ON THE HOLY AND GREAT SUNDAY OF EASTER.

About the hour of Dawn all the signallers sound. And the Ecclesiarch distributes the tapers to the brethren. And the Priest with the Deacon put on all their white sacerdotal vestments. Then, the Priest taking the Holy Gospel and the Deacon the thurible, and lamps being borne before them, we all advance into the Narthex holding the lighted tapers, and singing: "Thy Resurrection, Saviour CHRIST &c." And the Candelabres alone remaining in the Church, lights all the tapers and candles, and making a fire and throwing incense into it, he places it in the middle of the church. And in the Narthex, the tetrapod being placed before the Royal Doors, which are locked, the Priest lays the Holy Gospel upon it and reads the customary Second Dawn Lesson. "And when the Sabbath was past &c." (S. Mark XVI. 1.)

After this, taking the thurible into his hands, and incensing he says:

Glory to the Holy, and Consubstantial, and Life-giving, and Undivided Trinity, now and ever, and to ages of ages.

And as we respond: Amen, the Priest begins with a loud voice the following:

Troparion. First plagal Tone.

CHRIST hath risen from the dead,
Death by death down doth He tread,
And on those within the tombs
He bestoweth life.

This is said thrice by the Priest, and thrice by the Choir, without Stichoi. Then the Priest or the Deacon says thus the following Stichoi, and at each Stichos the same Troparion is sung in like manner by the Choir.

Stich. a. Let GOD arise and let us His enemies be scattered; let them also that hate Him flee before Him.

Choir. CHRIST hath risen &c.

Stich. b. Like as the smoke vanisheth, so shalt Thou drive them away, and like as wax melteth at the fire.

Choir. CHRIST hath risen &c.

Stich. c. So let the ungodly perish at the presence of GOD, but let the righteous be glad.

Choir. CHRIST hath risen &c.

Stich. d. This is the day which the LORD hath made, we will rejoice be glad in it.

Glory. "CHRIST hath risen." Both now. The same Troparion.

Then the **Priest** with a louder voice:

CHRIST hath risen from the dead,

Death by death down doth He tread.

Choir. And on those within the tombs

He bestoweth life.

The Great Collect.

After which the Priest exclaims: "For to Thee belongs all might &c." And the doors being opened, the Priest and Deacon go in, the lights being again borne before them. And the Provost, following with the brethren, begins the Canon. The Hirmoi are sung by twos and the Troparia to the number of twelve.

The Canon.⁽⁶³⁾

Poem of John of Damascus.

First Ode. First Tone. The Hirmos.

The Day of Resurrection!

Nations, let us rejoice!

The Passover, the Passover of the LORD!

For from death to life,

And from Earth to Heaven,

CHRIST our **GOD** hath made us pass,

Singing the Hymn of victory.

Troparion.

Let us cleanse our senses, and we shall behold

CHRIST shining in the light unapproachable

Of the Resurrection,

And we shall clearly hear Him saying Hail, to us

Singing the Hymn of victory.

Let the Heavens, as is meet, be glad,
And let the Earth rejoice,
And let all the world
Visible and invisible keep festival,
For CHRIST hath risen, everlasting Joy.

Catabasia. The Day of Resurrection.

CHRIST hath risen (thrice). JESUS having
risen (once).

These are said at all the Odes. Then:
The Little Collect.

After which the exclamation: "For Thine is
the power."

Third Ode. The Hirmos.

Come, let us quaff the new drink,
Not wondrously produced from barren rock,
But the fount of immortality,
Which CHRIST hath poured upon us from the
tomb,
He, in Whom we are established.

Troparion.

Now all things are filled with light,
Heaven and earth
And things below the earth.
Then let all creation keep the feast,
CHRIST'S Rising, in which it is established.
Yesterday, O CHRIST,
With Thee I was entombed, To-day
With Thee arising I arise.

Yesterday
With Thee upon the Cross I hung.
Glorify me, O Saviour, with Thyself
In Thy dominion.

Catabasia. Come, let us quaff.

Exclamation. For Thou art our GOD.

Hypacoe. Fourth Tone.

They who came with Mary,
And came before the dawn,
Finding the stone rolled from the sepulchre,
From the Angel heard:
"Him Who in light eternal dwells,
Why seek ye as a man among the dead?
Behold the grave-clothes, haste, and tell the
world,
That the LORD hath risen, and hath been
The death of Death,
And that He is the Son of GOD
Who saveth the race of men."

And a lection from the Theologian (S. Gregory
Nazianzen).

Fourth Ode. The Hirmos.

Upon the sacred watch-tower
Stand with us, Habakkuk, Prophet of GOD,
And shew us the light-bringing Angel
Unceasingly saying,
To-day to the world is salvation,
For CHRIST, as Almighty, hath arisen.

Troparion.

CHRIST as a male hath appeared
Opening the Virgin's womb
As our food, He is called a Lamb;
As blameless and as free from stain,
He is our Passover;
And as Vêry GOD,
Perfect He is named.

As a yearling lamb,
Our blessed, saving Crown,
Freely for all is sacrificed,
The cleansing Passover.
And in new beauty from the tomb,
On us the Sun of Righteousness hath shined.

Before the shadowing ark
David, GOD's sire, leaped and danced.
Let us, GOD's holy race,
Seeing the types' fulfilment, piously rejoice,
For CHRIST, as Almighty, hath arisen.

Catabasia. Upon the sacred watch-tower.
Exclamation. For Thou art the good.

Fifth Ode. The Hirmos.

Let us at early morn arise
And instead of ointment bring
Hymns of gladness to our King,
And see the LORD with our eyes,
The Sun of Justice rising, life to all.

Troparion.

They who were held in Hades' chain
Seeing Thy boundless loving kindness,
Hastened to the light, O CHRIST,
With gladsome foot applauding
The Eternal Passover.

Let us advance with lamps in hand,
To CHRIST, as to a Bridegroom, coming from
the tomb,
And let us, with the festive ranks,
Together keep GOD'S saving Passover.

Catabasia. Let us at early morn.

Exclamation. For hallowed.

Sixth Ode. The Hirmos.

Into the lowest parts of earth,
Thou didst descend, O CHRIST, and break
The everlasting bars which held men chained,
And on the third day, as Jonah from the
whale,
From the grave Thou didst arise.

Troparion.

Keeping the seals unbroken, Thou, O CHRIST,
Didst from the grave arise,
Thou Who at birth didst not destroy
The Virgin bars,
And Who to us hast opened
The gates of Paradise.

My Saviour and my GOD,
Who didst unto the FATHER bring
Thyself an offering, loving, unsacrificed,
Now rising from the grave
Thou hast raised Adam too, and all his race.

Catabasia. Into the lowest.

Exclamation. For Thou art the King.

Contakion. Fourth plagal Tone.

If into the tomb
Thou didst descend, Immortal One,
Yet Thou didst overthrow
The might of Hades, and as Victor,
Thou hast risen, CHRIST our GOD,
Who didst say "Hail" unto the women,
Who bore the ointment, and gavest peace
To Thine Apostles, and dost grant
A resurrection unto them who fell.

The Stanza.

Seeking as those who seek the day,
Very early in the morning
Came the ointment-bearing women,
To the Sun before the sun,
That now had set within the grave.
And they cried to one another:
"Come, let us anoint with spices
The quickening Body buried here,
The Flesh that raiseth fallen Adam,

Lying in the sepulchre.
 Come, let us haste, as did the Magi,
 Let us adore, and let us bring
 The ointments as our gifts
 To Him no more in swaddling clothes,
 But finest linen wrapped,
 Let us weep, and let us cry:
 "Master arise, Thou Who dost grant
 A resurrection unto them who fell."

Synaxarion of the Menæon.

Then the following.

On the Holy and Great Sunday of the Pas-
 sover, we keep the feast of the life-giving Re-
 surrection of our LORD, and GOD, and SAVIOUR,
 JESUS CHRIST.

Stichoi.

CHRIST, going alone down to the fight with Hell,
 Arising brought the spoils of victory.

* * * * *

To Him be glory and might for ages of ages.

Amen.

And immediately. Beholding the Resurrection
 of CHRIST (thrice). JESUS having risen from
 the tomb (thrice).

Then the remaining Odes of the Canon.

Seventh Ode. The Hirmos.

He Who saved the Children from the furnace
 Becoming Man, as mortal suffers

And through His sufferings decks mortality
In the pomp of incorruption,
He, our fathers' only GOD,
Blessed alone and altogether glorious.

The holy women with the ointments
Ran after Thee, and Whom they sought
With tears as mortal, now with joy
They adored as Living GOD,
And told, O CHRIST, to Thy disciples
The glad news of the mystic Passover.

We celebrate the death of Death,
The overthrow of Hades,
The first fruits of another, endless, life,
And in the dance we hymn the Cause,
Him, our fathers' GOD,
Blessed alone, and altogether glorious.

How truly, holy and all-festal
Is this night of salvation and of radiance,
That goes before the Splendour-bearing Day,
The Day of Resurrection, upon which
Eternal Light
Burst in the Body from the tomb, and shone on all.

Catabasia. He who saved.

Exclamation. Thine be the praise.

Eighth Ode. The Hirmos.

This is the chosen and holy day,
The first day of the week,
The feast that Queen and Lady is of feasts,

The festival of festivals, on which
CHRIST we bless for evermore.

Troparia.

In this glorious day of Resurrection
Come and let us participate
In the new fruit of the vine, celestial joy,
And in the Kingdom
Of CHRIST, whom we praise as GOD for evermore.

Lift up thine eyes, O Sion, round about, and see,
For lo! thy children come to thee,
As lights divinely bright.
From the West and from the North,
From the Sea and from the East,
Within thee blessing CHRIST for evermore.

Almighty FATHER, WORD and SPIRIT,
Nature in Three Persons One,
Superessential, Most High GOD,
In Thee have we been baptized,
And Thee we bless for evermore.

Catabasia. This is the chosen.

Exclamation. For blessed.

Ninth Ode. The Hirmos.

Shine, shine, O new Jerusalem,
For the glory of the LORD hath risen on thee,
Rejoice and exult, O Sion,
And thou, pure Mother of GOD,
Be glad in the Resurrection of Thy SON.

Troparia.

O heavenly, O dear, O sweetest voice of Thine!
For Thou, O CHRIST, hast promised of a truth
To be with us until the world doth end.
Holding this anchor of our hope
We, Thy faithful ones rejoice.

O CHRIST, our great and sacred Passover,
Wisdom, WORD and Might of GOD,
Grant to us more perfectly
To partake of Thee
In Thy Kingdom's day, that hath no night.
Catabasia. Shine, shine.
Exclamation. For Thee praise.

Exaposteilarion Automelon. Second Tone.

In flesh as mortal Thou didst sleep,
Rising the third day, LORD and King,
Raising Adam from corruption,
And death's might abolishing,
O Passover of incorruption, Salvation of the
world! (Thrice.)

At the Praises, we recite nine Stichoi, and we
sing four Resurrection Stichera of the Octoechus,
and four of the Passover. Of the Octoechus, first
Tone, we begin from the Stichoi. Praise Him
in His noble acts.

CHRIST, we sing Thy saving passion,
And Thine arising glorify.

Thou Who didst endure the Cross,
Thou Who didst abolish death,
Thou Who didst rise from the death,
Grant us peace in life, O LORD,
As alone Omnipotent.

Thou Who hast spoiled Hell,
And hast raised man
By Thy Resurrection,
Grant, O CHRIST, that with pure heart
We may hymn and glorify Thee.

Glorifying Thy divinest condescension,
We praise Thee, CHRIST.

Of a Virgin Thou wast born,
And wast inseparable from the FATHER.
Thou didst suffer as a man,
And willingly didst endure the Cross,
From the tomb Thou didst arise,
Going as from a bridal chamber,
That Thou mightst save the world, Glory to
Thee, O LORD.

Then the Stichera of the Passover with their
Stichoi.

First plagal Tone.

Stichos. Let GOD arise.

The Holy Passover is shewn to us to-day,
The new and sacred Passover,
The Passover of mystery,
The venerable Passover.

Passover, which is CHRIST the Saviour,
Spotless Passover, mighty Passover,
Passover of the faithful,
Passover, which opens the gates of Paradise
to us,
Passover, which all the faithful sanctifies.

Stichos. As the smoke vanisheth.

Come from the sight, ye women of good news,
And say to Sion,
Receive from us the tidings of great joy
Of CHRIST's arising.
Rejoice, dance, and be glad, Jerusalem,
Beholding CHRIST the King,
Advancing as a Bridegroom from the grave.

Stichos. So let the ungodly perish.

The ointment-bearing women,
Going at early morn
To the tomb of Him Who giveth life,
Found an Angel seated on the stone,
And he addressing them as follows spake,
Why seek ye for the Living amongst the dead?
Why mourn ye the Immortal in corruption?
Depart and tell the news to His disciples.

Stichos. This is the day which the LORD
hath made.

The gladsome Passover,
The Passover of the LORD, the Passover,

The venerable Passover hath risen on us, the
Passover.

Let us in gladness each other now embrace,
O Passover, that frees from woe!
For CHRIST, as from out a bridal chamber,
Shining from the tomb to-day
Filled the women with gladness, saying:
"Go and tell to the Apostles."

Glory. Both now. Same Tone.

It is the Day of Resurrection,
Let us be glad in our assembly,
And let us each other embrace,
Let us say, brethren, even to those who hate us,
Let us forgive all things at the Resurrection,
And thus let us cry:
CHRIST hath risen from the dead,
Death by death down doth He tread,
And on those within the tombs
He bestoweth life.

Then the CHRIST hath risen, thrice, and we
sing this until the brethren have embraced one
another, and the embrace takes place thus.

The Priest takes the holy Gospel, and stands
before the doors of the holy Bema, and the Ca-
thegumen coming and having kissed the holy
Gospel and the Priest, takes it from his hands,
and stands on the Priest's right.

Then all the brethren, according to their order,
first kiss the holy Gospel, then the Priest and the

Cathecumen, and then remain standing where they may chance to be and kiss each other.

After the Embrace, the Catechetical discourse of Chrysostom is read by the Hegumen or the Ecclesiarch, and all the brethren stand and listen to the lection.

* * * * *

Then we sing the Troparion of the Saint.

Fourth plagal Tone.

The grace of thy mouth, shining like a torch,
The world illumined, and endowed
The universe with treasures of liberality,
And shewed to us
The height of humbleness, but teaching by thy
words,

O Father John the Golden-mouthed,
Intercede with GOD the WORD,
With CHRIST, that our souls may be saved.

The Ectene is said by the Priest, and then the Dismissal.

THE SUNDAY OF THE HOLY
P E N T E C O S T.

On Saturday evening, at the Little Vespers, at the LORD, I call upon Thee (Ps. CXLI), we recite four Stichoi, and we sing the three first, We keep the feast of Pentecost &c., repeating No. 1.

Glory. Both now. Fourth plagal Tone.
When Thou didst send down Thy SPIRIT.

Idiomelic Aposticha. Second Tone.
We behold the Very Light.

Stichos. A pure heart.
In the Prophets Thou didst tell us.

Stichos. Cast me not away.
In Thy courts I will sing praise unto Thee.

Glory. And now. Same Tone.
Let us praise in song the Consubstantial Trinity.

Dismissory.

Blessed art Thou, O CHRIST our GOD.

See all this under the Great Vespers.

Dismissal.

AT THE GREAT VESPERS.

After the Preface, and the first Cathisma of the Psalter as far as LORD, I call upon Thee, we recite ten Stichoi, and we sing the three first as Idiomelic Stichera, repeating No. 1, then the five next in order, again repeating No. 1.

First Tone.

We keep the feast of Pentecost,
And the SPIRIT's sojourning,
And the appointed day of promise,
And the fulfilment of our hope,
And the mystery so great,
So mighty, and so reverend,
Wherefore unto Thee we cry :
Creator of the world, Glory to Thee, O LORD.
(Twice.)

A new gift gavest Thou, O CHRIST,
To Thy disciples, tongues of foreign men,
That with them they might Thee proclaim,
The Immortal WORD and GOD,
Who grantest signal mercy to our souls.

The HOLY SPIRIT leadeth all things,
He makes prophecies come forth,

He doth sanctify the priests,
He hath taught the unlearned wisdom,
Hath made fishermen divines,
Welds the whole order of the Church.
One in Nature, one in throne
With the FATHER and the SON,
Glory, Comforter, to Thee.

Second Tone.

We behold the Very Light,
We have received the heavenly SPIRIT,
We have found the Faith secure,
Adoring the undivided Trinity,
For He hath saved us. (Twice.)

In the Prophets Thou didst tell us
The pathway of Salvation,
And in Thine Apostles
Thy SPIRIT's grace, O Saviour, shone.
Thou art GOD first of all,
Afterwards Thou art the same,
And Thou art our GOD for evermore.

In Thy courts I will sing praise to Thee,
The Saviour of the world,
And bowing the knee I will adore Thee,
Unconquered Might!
In the evening, in the morning,
In the noon-day and at every tide
I will bless Thee, LORD.

In Thy courts, O LORD,
Bending the knee of soul and body,
We Thy faithful ones
Praise Thee, the Unbeginning FATHER,
And the Unbeginning SON,
And the Coeternal, Holiest SPIRIT,
Who illumines and hallows our souls.

Let us praise in song [the Consubstantial Tri-
nity,
The FATHER, SON, and HOLY SPIRIT,
For thus did all the seers proclaim,
And the Apostles with the Martyrs. .

Glory. Both now. Fourth plagal Tone.

Hymn of Leo the Ruler.⁽⁶⁴⁾

Come, ye nations, and let us adore
The Godhead Trine,
The SON in the FATHER, with the HOLY
GHOST,
For the FATHER before all time
Begot the SON, coeternal and co-throned,
And the HOLY GHOST
Was in the FATHER, glorified with the SON.
One Might, One Substance, Godhead One.
Adoring which we all exclaim:
Holy art Thou, O God,
Who madest all things by the SON,
Through the co-operation of the HOLY GHOST,

As the SPIRIT furnished them.

For being unlearned, they were filled with
wisdom,
And bringing the Gentiles to the life of
Faith,
They spake of things divine.
Wherefore we cry unto Thee,
Thou Who wast seen on earth,
And Who didst save us from our wandering,
Glory, O LORD, to Thee.

At the Stichoi. Idiomelic Stichera. Second
plagal Tone.

The Gentiles, LORD,
Knowing not the HOLY SPIRIT'S Might,
Which dwelt in the Apostles, deemed the
change

Of tongues intoxication:

But we, by them established, cry unceasingly:
Take not Thy HOLY SPIRIT from us,
We beseech Thee, Lover of mankind.

Stichos. Make me a clean heart, O GOD,
and renew a right spirit within me.

LORD, the HOLY SPIRIT'S visitation,
Filling Thine Apostles,
Gave to them to speak with other tongues,
Whence the miracle
Was deemed intoxication by the infidels,
But by the faithful
The bringer of salvation.

Of this illumination give us too share,
We beseech Thee, Lover of mankind.

Stichos. Cast me not away from Thy presence,
and take not Thy HOLY SPIRIT from me.
Heavenly King and Comforter,
SPIRIT of Truth, Omnipresent,
Who fillest all things, and treasure art of blessings,
Giver of Life,
Come and dwell in us, cleanse us from all stain,
And in Thy goodness save our souls.

Glory. Both now. Fourth plagal Tone.
Once confounded were the tongues
Through the tower-builders' pride,
Now the tongues have been made wise
Through the glory of the knowledge of GOD,
GOD punished there the impious by their fall,
CHRIST lightens here the fishers by His SPIRIT.
Their dumbness was assigned as penalty,
Now harmony of speech hath been restored
For the salvation of our souls.

Dismissory. Fourth plagal Tone.
Blessed art Thou, CHRIST our GOD,
Who madest the fishers passing wise,
Sending on them the HOLY GHOST,
And by them drawing in a net the world,
Glory to Thee, O Lover of mankind. (Thrice.)
The same, and as far as GOD is the LORD.

AT LAUDS.

After the first Stichologia, a Cathisma.

Fourth Tone. Joseph was astonished.

Ye faithful, let us keep with joy
The feast, which follows on the Feast,
Itself our latest festival.
This is the Day of Pentecost,
The fulfilment of the promise and of the set time,
For on it the Fire came
Down from the Comforter on Earth,
As it were in form of tongues,
And it lighted the disciples,
And made them wise in heavenly things.
The Light of the Comforter hath come
And hath shined upon the world. (Twice.)

After the second Stichologia, a Cathisma.

Same rhythm.

The fountain of the SPIRIT,
Come down to those on Earth,
Divided into mystic fiery streams,
And as it shone it bedewed the Apostles,
And the flame was unto them
A dewy cloud of fire as it gleamed
Upon them in its rain.
From whom we have grace received,
Both through fire and through water.
The Light of the Comforter hath come
And hath shined upon the world. (Twice.)

After the Polyeleos, a Cathisma. Fourth
plagal Tone.

That which in mystery was ordained.
After Thy rising from the tomb
And Thy divine Ascension to the height of heaven,
O CHRIST, in mercy Thou didst send *
Thy glory on those who had looked in Deity,
Giving speedily
The new boon of the SPIRIT to Thy disciples,
Whence, like a harp,
Mystically tuneful with a quill divine
They clearly spake to all,
SAVIOUR, the echoes of Thy words,
And told Thy Providence. (Twice.)

The first Antiphon of the Gradual Psalms of the
fourth Tone.

Prokeimenon. Fourth Tone.

Let Thy loving Spirit lead me forth into the
land of righteousness (Ps. CXLIII. 10).

Stichos. LORD, hear my prayer.

Let everything that hath breath.

Ninth morning Gospel (S. John XX. 19—end).

We do not say CHRIST'S Resurrection, but
immediately

Psalm LI. Miserere mei. Then. Glory. Se-
cond Tone.

Through the Intercession of the Apostles.

Both now. Through the intercession of the
Mother of GOD.

And the following Idiomelon. Second plagal Tone.

Stichos. Have mercy upon me, O GOD.

Heavenly King and Comforter &c.

The Canons. The Heavy-toned (i. e. Sixth Gregorian Tone) with the Hirmoi to the number of eight; and that of the fourth Tone with the Hirmoi as far as six.

The Heavy Canon, whose acrostic is

We keep the feast of Pentecost.

Poem of Cosmas the Monk.

First Ode. Heavy Tone. The Hirmos.

He Who with His mighty Hand
Breaks the battle and the brand,
Now hath buried in the tide
Egypt's chariots and her king,
To Him therefore let us sing,
For He hath been glorified!

Troparion,

As Thou didst promise long ago
To Thy disciples, Thou hast sent
The SPIRIT Comforter below,
And Thou a light on earth hast shined,
O CHRIST, Thou Lover of mankind.

That now hath found accomplishment,
Which Law and Prophets old record,
For the HOLY SPIRIT'S grace
Upon all the faithful race
Hath to-day been poured.

Another Canon. Iambic.

Poem of S. John Arclas, the acrostic of which
is in elegiac verse.

WORD of nature divine, another Comforter
hither

From Thy FATHER'S Breast, Thou the pure
SPIRIT hast sent,

Like unto fiery tongues, as a sign of Thy ge-
neration

Of Deity supreme, grace to the framers of
hymns.

First Ode. Fourth Tone. The Hirmos.

The man of slow speech, hid in cloud divine,
Spake the Law written by the hand of GOD,
For having brushed the clay from his mind's eye,
He looks on Him Who is, and taught the lore
Of SPIRIT, honours Him with holy songs.

The sacred and most august voice declared
There is no loneliness for you, My friends,
For I, high seated on My FATHER'S throne,
Will pour the SPIRIT'S grace ungrudgingly
To shine on you who, longing, wait for Me.

The WORD of truth, ascended to the mount,
Sends on the heart the gift of peaceful calm,
For CHRIST hath now His work accomplishéd,
And made His friends glad with the Mighty
Breath,

And fiery tongues, sending His promised gift.

Catabasia. He Who with His mighty Hand &c.

Second. The man of slow speech &c.

Third Ode. The Hirmos.

Thou saidst, O CHRIST, to Thy Disciples,
In Jerusalem abide

Till ye be clothed with power from on high,
Another Comforter, even such as I,
Mine and My FATHER'S SPIRIT, as your guide,
By Whom you shall be built up, will I give.

Troparion.

The HOLY SPIRIT, dwelling here
In might of His Divinity,
Hath joined now in concert clear
The speech divided, when of old
Men were leagued for purpose bold,
And to the faithful doth unfold
The wisdom of the Trinity
By Whom we are built up, that we may live.

The other Hirmos.

The prayer of Anna, olden prophetess,
Hath burst the fetters of the childless womb,
And foiled the insults of her fruitful foe,
What time she brought her sore heart unto
Him,
Who GOD of wisdom is, and mightiest King.

Incomprehensible is Deity,
For He hath given words to unlearned men,
And made them equal to the wise in speech,

And with the SPIRIT'S lightning, He hath brought
The ignorant from out of deepest night.

From Unbegotten Brightness came that Light
Almighty in its glory and eterne;
The FATHER'S power, trusted to the SON,
Makes now the fiery sound, from Sion sped,
A kindred beacon to the Gentile world.

Catabasia. Thou saidst, O CHRIST.

Second. The prayer of Anna.

Cathisma. Fourth plagal Tone. That wick
was ordained.

The lovers of the Saviour
Were filled with joy,
And they who erst were cowards became bold,
When to-day the HOLY GHOST
Descended from on high upon the house
Of the Disciples, and they spake
Each to the nations in his several wise,
For the tongues were divided,
In likeness as of fire,
And them they burned not, but rather did bedew.
(Twice.)

Fourth Ode. The Hirmos.

The Prophet, knowing Thou shouldst come at
length,

O CHRIST, exclaimed:

LORD, I have heard the greatness of Thy strength,
For Thou hast come all Thine elect to save.

Troparion.

He Who was by the Law proclaimed
And in the Prophets His words gave,
Comforter and Very LORD,
To them who knew and served the WORD,
Of late unlearned, reveals Himself to-day.

The SPIRIT was distributed,
When He bore the GODhead's sign
To the Apostles in the flame,
And in tongues unfamiliar came
As He proceedeth, Might Divine,
From the FATHER, of His own free-will.

Second Hirmos.

O King of Kings, Sole from the Only One,
O WORD proceeding from the Uncaused SIRE,
Thou, in Thy bounty, didst send of a truth
On the Apostles Thy Coequal SPIRIT,
As they sang: "Glory to Thy might, O LORD.

The holy laver of regeneration,
Mingling it with Thy nature and Thy word,
Thou makest flow in copious streams for me
From Thy pure wounded Side, O WORD of GOD,
Sealing it with the fervour of the SPIRIT.

Unto the SPIRIT all things bow the knee,
Unto the SON, and Consubstantial SIRE,
For in Three Persons they the Substance know
Eternal, Unapproachable and One.
For now the SPIRIT'S grace hath given light.

Be all initiate in Deity
O ye who serve the Substance triply-bright,
For CHRIST, our Benefactor, teaches us
In wondrous wise, and for salvation shines,
Granting the full grace of the Comforter.

Catabasia. The Prophet &c.

Second. O King of Kings.

Fifth Ode. The Hirmos.

Within Thy Prophets here on earth
Conceived in fear and brought to birth,
O LORD, the SPIRIT of Salvation
Doth the Apostles purify,
And to the faithful generation
His grace renewing doth supply,
He to them is Peace and Light,
Such is Thy command of might.

Troparion.

The HOLY SPIRIT named is He,
Who visits us in might to-day,
SPIRIT of Wisdom Heavenly,
Who from the FATHER takes His way,
And through the SON Himself declares
To us His faithful, and Who shares
His manifesting holiness
With them whom He doth aye possess.

Second Hirmos.

O glorious children of the Church, receive
The HOLY SPIRIT's fire-breathing dew,

Which purifies and ransoms all your sins;
For now from Sion hath gone forth the law,
The SPIRIT'S grace, in shape of tongues of flame.

As it seemed good to Him, of His accord
The Mightiest SPIRIT from the FATHER came,
(One in His strength with Him, and One in form,
Of Whom the SAVIOUR spake) and making wise
The Apostolic band with tongues, He sealed
On them the impress of the quickening WORD.

GOD the Almighty WORD did cleanse from sin
The hearts of His Apostles, and adorned
With His Own self their dwelling undefiled,
And sends them now the SPIRIT'S glory down,
In nature one with His, and like in might.

Catabasia. Within Thy prophets.

Second. O glorious children.

Sixth Ode. The Hirmos.

Sick with the tide of mortal cares,
Tossing on sin as on the wave,
Cast to the beast that never spares,
Like Jonah, LORD, I cry, O save
From the abyss which brings a grave.

Troparion.

Upon all flesh, as Thou didst say,
The SPIRIT Thou hast richly poured,
And all the world is filled to-day
With the knowledge of Thee, LORD.

Since from the FATHER Thou the SON,
Though underived, art yet indeed,
And the SPIRIT, with Both One,
From the FATHER doth proceed.

Second Hirmos.

CHRIST, our refuge and propitiation,
Thou shinedst, LORD, from out the Virgin's
womb,

That Thou mightst rescue from corruption's hold
The fallen Adam and the human race,
As Thou didst save the Prophet Jonah once,
Delivering him from the sea-monster's maw.

O SPIRIT Whom we long for, make all new
Within us, make us hold Thee evermore,
Thou Who for aye unparted, dost proceed
From the FATHER, and dost purge away with
flame

The stains of hateful matter, and dost cleanse,
Almighty, the pollution of our souls.

Breathing with fire Thou didst cause to light
On the Apostles Thy most precious gift,
As they in Sion watched for Thee to come.

O Wisdom of the Sole-Begotten WORD,
When Thou didst teach them quickly the harsh
speech

In which the Gentiles murmur out their words.

Catabasia. Sick with the tide.

Second. CHRIST, our refuge.

Contakion. Fourth plagal Tone.

When the Highest, descending, did the tongues
confound,

He scattered the nations.

When He distributed the tongues of fire,

He called all to unity.

And we glorify in harmony

The All-Holy SPIRIT.

The Stanza.

O JESU, give unto Thy servants

Swift and sure consolation,

Taking away all sorrow from our spirits,

Withdraw not from our souls in troubles,

Be not far from our minds in time of need,

But prevent us always.

Come near to us, come near, Thou Who art
Omnipresent,

As Thou wast always with Thine Apostles

So now, O Merciful, unite Thyself

To us who long for Thee, that, joined to Thee,

We may praise and glorify

The All-Holy SPIRIT.

Synaxarion of the Menæon, then the following:

On the same Day, the Eighth Sunday from
Easter, we keep the Holy feast of Pentecost.

Stichos.

With Mighty Breath in tongues of fire, CHRIST

The HOLY GHOST to the Apostles gives,
On fishers this great day the SPIRIT pours.

* * * * *

Through the intercession of the holy Apostles,
have mercy upon us, CHRIST our GOD. Amen.

Seventh Ode. The Hirmos.

Into the glowing furnace flung,
The Holy Children turned the fires
With hymns to dew, as thus they sung:
"Blessed art Thou, O LORD GOD of our sires!"

Troparion.

The working of the Breath Divine,
While the Twelve speak as He inspires,
The unbelievers deemed new wine,
Through it we know the Three, the One GOD
of our sires.

The Nature One we ever laud,
As our holy faith requires,
FATHER, SON, SPIRIT, coeternal GOD,
And cry: "Blessed art Thou, O GOD of our
sires!"

Second Hirmos.

The tuneful sound of instruments burst forth
In honour of the lifeless golden form;
The Comforter's illuminating grace
Makes us with awe exclaim: "Sole Trinity,
Blessed art Thou, coequal and eterne!"

Uncomprehending the prophetic voice,
The unwise called it drunkenness of wine,
When the Apostles' unknown tongues were heard.
But we in faith devoutly cry to Thee:
"Blessed art Thou, Who makest all things new!"

Inspired Joel, looking on the Face
Of Deity, astonished, heard the WORD
(Supreme in GODhead) speaking: "They on
whom

I will pour out My SPIRIT, shall exclaim:
"Blessed art Thou, O Nature Trine in light!"

The third Day-Hour did with grace abound,
That it might teach us of the Persons Three
To be adored in unity of power
And now on this, the first and chief of days,
Blessed art Thou, FATHER, SON, PARACLETE!

Catabasia. Into the glowing furnace.

Second. The tuneful sound.

Eighth Ode. The Hirmos.

To Moses, harsh and slow of speech,
The unburnt bush on Sinai's hill
The mystery of GOD did teach,
And holy zeal gave tuneful skill
To the three captive children, flung
Into the fire, while they sung:
"Praise the LORD, O earth and sky,
Him for ever magnify."

Troparion.

When the quickening Breath of might
From the HOLIEST SPIRIT came,
And on the fishers did alight
With rushing sound, like tongues of flame,
Then the glorious deeds of GOD
Were proclaimed all abroad:
Praise the LORD, O earth and sky,
Him for ever magnify.

Ye who on the mountain tread,
Which may not be touched with hand,
Nor the awful fire dread,
Let us on Sion take our stand,
And in the city of our GOD
Join the inspired throng in laud:
Praise the LORD, O earth and sky,
Him for ever magnify.

Second Hirmos.

The triply-glorious form of Deity
Looses the chains and turns the flame to dew.
The children hump, and all the universe,
Framed by His hand, blesses His holy Name,
Maker, Redeemer, Benefactor sole.

In likeness of the tongues of fire, CHRIST
Maketh the SPIRIT settle upon men,
A memory of those words which save man-
kind,

And which, heard in His prayer, He told the
Twelve;

Ransomed creation hymns Thee, Blessed One!

O Self-existent Light! proceeding forth,
Self-sent and saving, giving radiance,
Thou camest like unto a longed-for breeze
Wafting on the Apostles, grant, we pray,
The SPIRIT of perseverance to Thine own.

O Counsellor, the spiritual voice of Seers
Sung of Thy sojourn amongst us in flesh,
The SPIRIT Uncreate, Cothroned, Creator too,
Passing from our fathers' bosoms, shed the light
Of Thy Humanity on faithful souls.

Catabasia. { To Moses.
{ The triply-glorious.

Ninth Ode. The Hirmos.

Conceiving without sinful stain,
And lending flesh to the Creator WORD,
O spotless Virgin Mother of the LORD,
Shelter of Him Whom worlds cannot contain,
Place where the Infinite Himself did lie,
Who fashioned thee, thy name we magnify.

Troparion.

Borne in gladness long ago
Upon the car of glowing flame,
O burning zealot, thou didst shew
The radiant Breath that later came

Catabasia. { Conceiving.
 { Rejoice, O Queen.

Exapostearion. Third Tone.

“Who the heaven with stars.”

All-holy SPIRIT,
 Proceeding from the FATHER, Who didst dwell
 Through the SON in the unlettered Disciples,
 Save and hallow all,
 Who know Thee as their GOD. (Twice.)

Another. Same Tone.

Light the FATHER is, the SON is Light,
 Light is the HOLY GHOST,
 Who in fiery tongues
 Was sent on the Apostles,
 And through Him
 All the whole world is led in light,
 To adore the Holy Trinity. (Once.)

At the Praises, we recite six stichoi, and sing
 the following Idiomelic Stichera, doubling them.

Fourth Tone.

Wondrous things to-day
 The nations all beheld
 In David's city,
 When the HOLY GHOST came down
 In fiery tongues, as Luke the Teacher told.
 For he saith:
 When CHRIST's Disciples were assembled,
 There came a sound

As of a mighty, rushing wind,
And filled the house where they were sitting,
And all began to speak
In strange tongues, doctrines strange, and teach-
ing strange,
Of the Holy Trinity. (Twice.)

The HOLY GHOST.

Was always, is, and shall be;
Beginning not, nor ceasing,
But joined and counted aye,
Both with the FATHER and the SON,
Life, and Life-Giving,
Light, and Light-Bestower,
Holy Himself and source of holiness,
Through Whom the FATHER is known,
And the SON glorified, and known of all,
One might, one order, and one adoration
Of the Holy Trinity. (Twice.)

The HOLY GHOST,

Light, and Life, and living source of mind,
SPIRIT of Wisdom, SPIRIT of understanding,
Holy, swift, ghostly, kingly,
Cleansing offences;
GOD, and that maketh Godlike,
Fire, from fire proceeding;
Speaking, working, grace distributing,
Through Whom the Prophets all,
And GOD'S Apostles with the Martyrs too,

Received their crowns,
(Strange hearing and strange sight !)
Fire distributed
For the dispersion of grace. (Twice.)

Glory. Both now. Second plagal Tone.
O Heavenly King, O PARACLETE,
SPIRIT of Truth, Omnipresent,
Filling all things,
Treasure of blessings, and bestower of life,
Come, and dwell in us,
And purge us from all stains,
And in Thy goodness save our souls.

The Great Doxology and the Dismissal.

N O T E S.

NOTE 1.

The Collects and Litany which stand first in this volume are so placed because of the important position which they hold in the Eastern Church. There is scarcely any function of which they do not form part, and they are found imbedded in the Liturgy as well as in nearly every other office. I have accordingly inserted them at length in the first instance, and merely indicated their presence afterwards, adding, however, any suffrages peculiar to the several offices. The Greater and Lesser Collects, besides this name, are known as the *Εὐχημαί*, or prayers for peace (*Preces Pacificæ*) from the manner of their commencement. The share of the people in them consists in the repetition of the respond: "LORD, have mercy" at the end of each suffrage, of the words "To Thee, O LORD" at the penultimate, and the Amen at the close. The greater Collect is also called the Catholic Collect, and the Ectene (*ἐκτενής*) either from its fervour or its length. The Litany of the Deacon, or, as it is also called, the Collect of supplications (*συνάπτη τῶν αἰτήσεων*) belongs to the same category. The great antiquity of these forms may be inferred not merely from their constant repetition in so many Eastern offices, but from the traces they have left in some of the rituals of the East, from which they commence to disappear only in the ninth century. (Bona.) The Roman Missal preserves some part of the ancient form in the office for Holy Saturday, but the marks of similarity are not so

strong as in the rites of Milan and Liége. The former, in the office for the First Sunday in Lent, proceeds as follows:

Prayer repeated by the Deacon, with responses from the Choir.

With all our heart and with all our mind beseeching the gift of Divine peace and indulgence, we pray Thee, **R. LORD**, have mercy.

For the whole Catholic Church, both here, and scattered through the whole world &c.

For our Pope N., our Bishop N. and all their Clergy, Priests and Ministers.

For Thy servant the Emperor N., Thy servant the Empress N., and for all their army.

For Thy servant N., our king and leader, and for all his army.

For the peace of the Churches, the calling of the Gentiles, and the quiet of the nations.

For this city and its conversation (al. preservation), and for all its inhabitants.

For good temperature of the air, and the abundance of the fruit of the ground.

For virgins, orphans, widows, captives and penitents.

For those at sea, travellers, those in prison, bonds, mines and exile.

For them that are held, by divers infirmities, and vexed by unclean spirits.

For them who in Thy holy Church bestow the fruits of mercy.

Hear us, O LORD, in all our prayers and supplications. Let us all say. **R. LORD**, have mercy. (Four times.)

The Breviary of Liége contains a kindred office in the week-days at Lauds of Advent, Lent, Ember-tide, and Vigils. (*Preces majores*.) The prayers are of great length, but so beautiful that I prefer not to abridge

them. The edition now before me is that of 1756. The first V. and R. after the Lord's Prayer are the usual ones, but then there is a change.

V. Let us pray for every order in the Church.

R. Let Thy Priests be clothed with righteousness, and Thy Saints sing with joyfulness.

V. For the peace and unity of the Church.

R. Peace be within Thy walls, and plenteousness within Thy palaces.

V. For our Pastor.

R. The Lord preserve him, and keep him alive, and deliver him not into the hand of his enemies.

V. For our king.

R. O Lord, save the king, and hear us in the day when we call upon Thee.

V. For all the Catholic people.

R. O Lord, save Thy people, and bless Thine inheritance, govern them, and lift them up for ever.

V. For all our benefactors.

R. Vouchsafe, O Lord, for Thy Name's sake, eternal Life to all who have done good unto us.

V. For travellers.

R. O Lord, save me, O Lord, prosper me. Blessed is he who cometh in the name of the Lord.

V. For the faithful who voyage.

R. Hear us, O God of our salvation, Thou that art the hope of the ends of the earth, and of them that remain in the broad sea.

V. For those at variance.

R. And the peace of God, which passeth all understanding, keep their hearts and bodies in peace.

V. For our persecutors and slanderers.

R. O Lord Jesus Christ, lay not this sin to their charge, for they know not what they do.

V. For the penitents.

R. Turn Thee, O LORD, at the last, and be gracious unto Thy servants.

V. For the afflicted and captives.

R. Deliver them, O Gop of Israel, from all their troubles.

V. For the sick.

R. Send Thy WORD, O LORD, and heal them from their destruction.

V. And for the faithful departed.

R. Eternal rest grant unto them, O LORD, and let perpetual light shine on them.

V. For our sins and negligences.

R. O LORD, remember not our old sins, but have mercy on us, and that soon, for we are come to great misery.

V. Help us, O God of our salvation.

R. And for the glory of Thy Name, deliver us, O LORD, and be merciful to our sins for Thy Name's sake.

V. For our absent brethren.

R. O LORD, save Thy servants, which put their trust in Thee.

V. Send them help, O LORD, from Thy holy place.

R. And strengthen them out of Sion.

V. Be unto us, O LORD, a strong tower.

R. From the face of the enemy.

V. LORD, hear my prayer.

R. And let my cry come unto Thee.

Then follows the *De Profundis*, after which the usual V's and R's before the Collect of the day. Although the marks of Eastern origin are not very distinct in the Litanies of Sarum and York, on which that of the Book of Common Prayer is based, yet the Anglican Litany of the eighth century which Mabillon has printed (and which is in turn the source of our Breviary ones) retains them very clearly. I append some of its suffrages.

V. That Thou mayest grant us peace. R. We beseech Thee to hear us.

That Thou mayest grant us life and health.

That Thou mayest grant us perseverance in good works.

That Thou mayest be pleased to keep us in the true faith and religion.

That Thou mayest preserve the Catholic Church.

That Thou mayest preserve our King and our Bishop.

That Thou mayest grant them life and health.

That Thou mayest vouchsafe to bestow on the Christian people peace and unity.

That Thou mayest grant us the fruits of the earth.

That Thou mayest grant us calm weather.

That Thou mayest give us rain in due season.

That Thou mayest give us charity.

That Thou mayest grant us true repentance.

That thou mayest be pleased to preserve the Clergy and people of England.

That Thou mayest be pleased to preserve the whole assembly of the Saints.

That Thou mayest be pleased to keep it in the true faith and religion.

NOTE 2.

The ceremonies observed in this rite are all symbolical. The laying aside of the garments implies the putting off of the old man; the uncovered head and bared feet denote humility. (S. Aug. ad Catechum. 2, 1.); the posture towards the East is looking for CHRIST as the deliverer from sin; and the lowered hands signify the state of bondage in which the unbaptized are.

The catechumen is turned to the West when he is called on to renounce Satan and bid defiance to him, and his hands are raised as those of a freeman ready for combat. They are lowered once more as he turns

again to the East, in token of accepting service under CHRIST, and becoming His soldier.

The Exorcism is really one, through broken up into three portions. In some of the Western offices, as for example the Sarum use, it is also divided and called by two distinct names: exorcism and adjuration.

There is a difference in the Creed employed in the function. The East uses the Nicene, the West that of the Apostles. Contrary to the usual wont in such matters, the East is in this respect the innovator. The signing with the Cross was also differently accomplished in various Churches. The rubric in the present office enjoins three signings of the forehead and breast. The Sarum rite has three signings, all on the forehead. The Ambrosian also mentions only the forehead and that once. The Gallican Sacramentary published by Mabillon (*Mus. Ital.* 1. 323) says "Receive the sign of the cross as well on the forehead as on the heart", but this makes only two signings. The Mozarabic office is fourfold, on the eyes, ears, nostrils and heart. The full development I find thus set forth in the *Enchiridion Christianæ Institutionis*, drawn up at Cologne in 1536. The copy in my possession is dated 1538, and I find the following explanation on the verso of fol. LXXX.

"Then the sign of the Cross is made first on the forehead, to denote that the catechumen gives his name to CHRIST crucified, in Whom he trusts, and Whom he need never blush to confess. Then upon the eyes, that we may understand that he is being prepared to behold the Glory of God. On the ears also, that we may understand that he is being sanctified to hear the word of God's truth. On the nostrils too, that he may perceive the sweetness of the savour of God. The breast likewise is signed, that he may believe in his heart, for with the heart man believeth to righteousness. The

shoulders likewise, that he may take on him the yoke of God's service, according to CHRIST's command "Take my yoke upon you". The mouth finally, that it may confess unto Him, for with the mouth confession is made unto salvation. To these the Roman rite adds now the signing of the whole body. The imposition of hands and the breathing are common to all the rites. The use of oil and salt (and occasionally of saliva and clay) in the West is of later introduction, and is not found in the Gallican and Mozarabic offices; although it was already familiar at the beginning of the eighth century, as we find it described by S. Isidore of Seville.

NOTE 3.

There is a difference between East and West at the very outset of the Baptismal office. The Eastern rubric enjoins the full festal vesting of white to the officiant, while in the West the priest is directed to wear the violet or mourning stole, until he is actually about to baptize, when he changes it for a white one. The lighted candles mentioned in the rubric are not the church or altar tapers, but three tapers fastened on the edge of the font, and others which are put into the hands of the sponsors.

NOTE 4.

This prayer beginning *Μέγας εἰ, Κύριε*, is but a part of a longer form composed by S. Sophronius, who was appointed Patriarch of Jerusalem about the beginning of A. D. 634. He is the fifty-eighth prelate of that see in Le Quien's list, the sixty-second in others. Named the Sophist in honour of his great learning, he took a prominent part in the theological discussions of the age, and especially in the Monothelite controversy. Le Quien, differing from the Bollandists, assigns his death

to A. D. 644. The office for which the prayer was composed is the great hallowing of water on the feast of the Epiphany. It will be found in Goar, Euchologion. Pages 453—61.

NOTE 5.

The oil mentioned here must be carefully distinguished from the *εὐχέλαιον* or prayer-oil and the *ἅγιον μύρον*, or holy chrism. That used in Holy Baptism is, as the rubric shews, consecrated by a single priest at the actual time when he is about to use it. The prayer-oil, employed for the unction of the sick, is blessed in the patient's dwelling by seven priests, in strict compliance with S. James v. 14. The Holy Chrism, for Confirmations, Ordinations &c., is consecrated by the Bishop annually on Maundy Thursday and used as required. The distribution is the same as that of the Latin Church, which recognizes the Oil of Catechumens, for Baptism, Confirmation, and Consecration of the Altars; the Oil of the Sick; and the Holy Chrism, for Ordinations. But the Latin Bishops retain the right of hallowing all these in their own hands, and do so on Maundy Thursday. The Greek Church recognizes two other kinds of holy oil, that which is blessed for use in Church-lamps, and oil of the Holy Cross, which appears to be, according to Dr. Neale, that into which a particle of the true Cross has been dipped, while Du Cange would extend the meaning of the term to any oil burned before the Cross in a Church.

NOTE 6.

The rite of making crosses in the water with the oil is common to the West. Ælfric, as quoted by Maskell, Monument, Ritual, 1. 3. directs "In the holy font, before ye baptize them, ye shall pour chrism in the form of

CHRIST'S CROSS." So too in the ancient Gallican Sacramentary (Mabillon, Mus. Ital. 1. 324) is the following rubric. "*Deinde in Fonte Chrismæ decurrente signum † facis et dicis: Infusio chrismæ salutaris Domini nostri JESU CHRISTI, ut fiat fons aquæ vivæ salientis cunctis venientibus in vitam æternam.*" The Roman rite has a similar rubric with a different prayer.

NOTE 7.

There is some difference in the rite of unction in the East and the West. Here we have first a triple unction of forehead, breast, and back. Then the breast and back once again, with a form said at the first, then the ears, feet, and hands, and finally the whole body. This makes nine anointings, all of them previous to the actual baptism. The Bangor Pontifical directs only unction of the breast and shoulders with the holy oil, and the same is the rubric of Winchester and Sarum, and also of the modern Roman office. The Gallican Sacramentary directs unction of the nostrils, ears, and breast. The interrogation of belief appears at this point in the Western offices instead of belonging to a previous rite, that of the admission of Catechumens. The renunciation of Satan and his works is also a part of the actual baptismal formularies of the Latin Churches. One rite, that of putting a lighted taper into the Catechumen's hands, has disappeared in the East, although the West still retains it.

NOTE 8.

The ancient baptisteries of the East were constructed of sufficient depth for the adult catechumen to be immersed up to his elbows, and then he was either dipped three times, or else water was thrice poured on his head as he stood in the font. But in either case the greater portion of his body was permanently immersed during the actual baptism.

NOTE 9.

It will be observed that the third person is used instead of the first in the Constantinopolitan rite. This agrees with the Armenian form and that of some other Eastern Communions, while it differs from the universal practice of the West. Its equal validity has, however, been recognized by the Council of Florence.

NOTE 10.

The significant rite of clothing the newly-baptized in a white dress (formerly called in England the chrisom-robe) is of great antiquity and widely spread, though not by any means universal either in the East or West. It is at least as early as the third century, and may most probably be assigned to a date long antecedent. The form in which it was bestowed varied much, but was always brief. To this custom was added in many parts of the East and West the chrisom-veil, which was placed on the infant's head immediately after the unction. It does not appear before the eighth century, and I can find no traces of its Western use out of Italy, France and Germany. At the time of putting on the chrisom-robe a metal Cross is hung round the infant's neck in the East. I have not found this ceremony in Western office-books, nor yet the Western one of washing the feet in Eastern ones. Both are obviously of comparatively late introduction.

NOTE 11.

This anointing with the Holy Chrism is, as is well known, the time and rite of Confirmation in the Eastern Church, which in this particular is at variance with the modern usage of the West. The differences are two in number, and perhaps three. 1. As to the time. 2. As

to the minister. 3. As to the formal cause of the Sacrament. There is no trace in the East of the first of these having ever been other than it is now, immediately subsequent on the act of baptism, and even the Latin Church, which postpones Confirmation (though not for the length of time which a grave innovation has made the rule of the English Church) bears evident marks of former adherence to the Eastern usage. Not merely have we the proof afforded by the rubric of the Gelasian Sacramentary at the close of the Baptismal office "*Then the sevenfold Spirit is given to them by the Bishop,*" but all the elder rites, agreed with herein by the modern Roman usage, have a remarkable rubric after the act of baptism. Thus the Gallican Sacramentary directs, "*You pour chrism on his forehead, saying: GOD, the FATHER of our LORD JESUS CHRIST, Who hath regenerated thee with water and the HOLY GHOST, whatever He hath bestowed on thee, remission of sins through the laver of regeneration and through blood, anoint thee with His holy chrism unto eternal life.*" Similarly the Sarum Pontifical. "*When the child has come out of the font, let the Priest take some chrism with his thumb, saying: The LORD be with you, and Let us pray. Almighty GOD, the FATHER of our LORD JESUS CHRIST, Who hath regenerated thee with water and the HOLY GHOST, and hath given thee remission of all thy sins: Here he is to anoint the child with the chrism in the form of a cross on the top of its head with his thumb saying: He anoints thee with the chrism of salvation in the same His Son our LORD JESUS CHRIST unto eternal life.*" Precisely similar is the present Roman rubric, and the injunction of Ælfric. As these offices stand now there is no very obvious reason why holy oil should be used before, and holy chrism after baptism, and there is not any very marked difference in the character of the prayers used on the two oc-

casions, but if we regard them as relics of the Eastern rule, where the Priest is on the one hand the consecrator of the oil, and on the other the administrator of the episcopally consecrated chrism, it will be sufficiently clear how they have retained their place even after a change in discipline had altered their meaning or at any rate their intention. How completely the meaning of the chrismation had been forgotten appears from the York Pontifical which contains a remarkable rubric after that quoted above, in contradiction to its real spirit and yet confirmatory of the argument. It runs as follows: "*If the Bishop be present, he (the newly-baptized) ought to be confirmed immediately.*" Similarly the Sarum rite, although both go on in a subsequent rubric to direct that infants are to be kept back till they arrive at seven years of age. The Priest is the ordinary minister of Confirmation in the East, and the Bishop in the West. But on the one hand it is admitted by the Easterns that the Priest only acts as the proximate minister of the rite, and as the Vicar of the Bishop, who, by the chrism which he must himself have hallowed, is the efficient, though remoter bestower of the gift. On the other hand the Latins have admitted as well in the Council of Florence as elsewhere, that the Priest may act for the Bishop by dispensation. There is thus no serious controversy between them in this head, especially as both are agreed in assigning Confirmation the same rank amongst the seven Sacraments.

The formal cause of the Sacrament, that is, the matter plus the form, is in the East the chrismation, with the accompanying formula of words, while in the West it is matter of doubt whether it consists in chrismation and its formula or in the imposition of hands with the prayer for the gifts of the HOLY SPIRIT.

NOTE 12.

This eightfold anointing is not very early. S. Cyril of Jerusalem mentions only four applications of the chrism, on the forehead, ears, nostrils, and breast. The Latin Church signs the forehead alone, and as the tendency in all such rites is to amplify, it is probable that this latter is the more primitive custom.

NOTE 13.

The oil which the Priest has blessed during the rite of Holy Baptism is not reserved for a fresh ceremony, but is used to burn in the church lamps, while the water is poured into consecrated ground. See Symeon of Thessalonica (ob. A. D. 1429) *De Divino Templo*.

NOTE 14.

This triple office of making a catechumen, baptizing and confirming is not the entire of the Greek ritual which is engaged with children. Before and after baptism there are the following ceremonies. 1. Signing with the cross and naming the child on the eighth day after its birth. This is done in the Church, but outside the gates of the nave. 2. The second presentation of the child on the fortieth day after birth when the mother comes to be churched. This is a short and beautiful service. 3. The solemn ablution of the child on the octave of his baptism. 4. The prayer at the first cutting of the hair, performed about the same time. 5. The prayer said over a child who is about to commence the study of Holy Scripture. 6. An office said for the enlightenment of dull or froward children. 7. A special funeral office for the young.

NOTE 15.

The Ordinal of the Greek Church contains several offices besides those which I have printed in this volume.

Though the number and rank of the minor orders are not quite the same as in the West, yet they are formally recognized, and there are regular offices of admission to the several grades. There is, however, in strict usage, a different phrase used to devote the lesser ordinations from that employed in speaking of the diaconate, priesthood, and episcopate. In the former case the term is *χριστοθεσία*, in the latter *χριστοτονία*. The distinction is analogous to that in the English Prayer-Book, which speaks of the *making* of Deacons, the *ordering* of Priests, and the *consecration* of Bishops. The minor orders practically recognized now in the East are 1. Singer. 2. Reader. 3. Subdeacon. These grades are necessary steps to the higher ones, and are often, especially the first one, permanent. Besides these, the offices of the sexton, acolyth, parish clerk &c. are usually held by persons who have received the tonsure, and who are in a certain sense ranked amongst the clergy, although not quite so definitely as in the Latin communion. The singers disappeared as a distinct grade in the West about the close of the fourteenth century, but are still retained in the East. The form of ordination is very simple. The candidate is brought to the Bishop in his ordinary dress if he be a laic, and in a mandyas if a monk, and is signed thrice with the sign of the Cross and receives a partial tonsure at the Bishop's hands. This is completed by one of the officials present, and the candidate is again led up to the Bishop, who gives him the *sticharion*, or clerical robe, crosses him again thrice, and utters a prayer over him. Then if he be a Singer, the Psalter is put into his hands, and if he be a Reader, the Book of Epistles. He reads a portion, and then receives the Bishop's blessing. The ceremony usually takes place, at least in Russia, during the Liturgy. A fuller office for the Ordination of a Reader given by

Goar contains some peculiarities. The Bishop vests himself in chasuble and pall to receive him, and after the reading of the first portion of S. Paul's Epistle to the Romans, the candidate takes a ewer, basin and maniple and gives them to the Bishop to wash, repeating the formula "As many faithful as are present, again and again in peace let us make our supplication to the Lord". The Bishop then repeats to him a short address on the nature of his office and dismisses him with the blessing. The Subdeacon, as a more important official, is admitted somewhat more formally. He is not, indeed, ranked amongst the members of the greater orders, as now in the West, but is nevertheless in a much higher position than the Reader. The Bishop awaits him at the Beautiful Gates, where he is divested, vested anew in the sticharion and zone, and a ewer, basin, and towel are brought forward. The Bishop crosses him thrice, lays his hand on his head, and offers a prayer. At its close he takes the maniple, lays it on the Subdeacon's left shoulder, and gives him the ewer and basin. He then kisses the Bishop's hand, and pours water over both his hands that he may wash. He receives the blessing, proceeds to the outside of the holy doors, and there repeats the Trisagion, the All Holy Trinity, the Our Father, the Kyrie Eleison, the Creed and the prayer for pardon. The Great Entrance then takes place, before which the Bishop again washes and the Subdeacon walks last, still carrying the ewer and basin. The higher clergy then enter the Bema, while he remains outside, and the Liturgy proceeds.

NOTE 16.

We have now to consider the form of the ordination of a Deacon, who is in the East a person of incomparably greater importance than he is in the West.

It is not merely that he can discharge certain functions, but that as a matter of rule most of those which he does discharge cannot be performed by any other. Especially his duties in the Liturgy are most clearly defined and are entirely peculiar to his office, inasmuch as the custom, common in the West, of a Priest or a Bishop acting as a subordinate minister at the Holy Eucharist, is totally at variance with Eastern usage and ideas. Of such importance is the due execution of his share in Divine Service considered, that the only document in the Greek Church which accurately answers to a Latin Ceremonial, is that called *Διάταξις τῆς ἱεροδιακονίας*, or Order of the Sacred Diaconate, prescribing the gestures and words which the Deacon is to use in assisting at Vespers, Matins, and Mass. This manual was drawn up by Philotheus, Patriarch of Constantinople. He is the 137th Bishop of that see in Le Quien's list, and sat, with the exception of about two years, from 1354 till 1376. No parish in the Greek communion is considered to be organized which has not a resident Deacon as well as a Priest, and in Russia the glebe assigned for the support of these two is also expected to maintain the parish clerk and the sexton. The proceeds, as well as the income from fees &c., are divided in the following proportion: 40 per cent to the Priest, 30 to the Deacon, and the remaining 30 is divided equally between the clerk and sexton.

NOTE 17.

The time of ordination is fixed by this rubric, for the Exclamation *And the mercies* &c. is made by the Priest in the Liturgy immediately after the Commemoration of the living and the dead.

NOTE 18.

The Solea, here mentioned, appears to be the prolongation of the raised floor of the bema outside the holy

doors, being thus a place of intermediate rank between the choir and the bema itself. This was the furthest point to which the Council of Laodicea permitted any below the grade of deacon to advance, and accordingly we find the rubric here directing the candidate-deacon to be admitted into the Sanctuary, whereas, as we saw above, the Subdeacon on his ordination was obliged to halt at the doors.

NOTE 19.

The entire of the hymn referred to here is "Holy Martyrs, who valiantly contended, and are crowned, intercede with the LORD that He may have mercy on our souls." It is sung during the triple procession round the altar in token of readiness to endure martyrdom on behalf of the Catholic Faith.

NOTE 20.

The zone and short cassock, maniple, ewer and basin, marking subdiaconal rank, are now taken from the Candidate.

The placing of the Stole on the left shoulder only is common to the Western rites as well as to the Eastern. The former add now the delivery of the Gospels to the new ordained Deacon, which, however, is of late introduction even in the West, save in England, where it is found in the Pontifical of Archbishop Egbert, and is still retained in the Anglican Ordinal, although a great part of the symbolical meaning of the ceremony is obscured by the delivery of the whole New Testament instead of the Gospels alone, thus failing to mark the wide difference made in the Early Church between them and the Epistles, which a Reader might recite in Divine Service, whereas no one below the rank of Deacon, nor at first, as it would seem, below that of Priest, was permitted to read the Gospels aloud in the churches.

NOTE 21.

This fan was originally made of feathers, and used to keep flies off the Altar. It is now merely ornamental, is made of silver, and is often in the form of a rod tipped with the head of a six-winged Cherub.

NOTE 22.

This office has only an archæological interest, for it has been unused in the Eastern Church since the twelfth century, and it had become very rare long before that date. In the West the Deaconesses were for the most part suppressed in the sixth century, and although they are mentioned in the Acts of the Council of Worms in A. D. 868, and once or twice as late as the eleventh century, yet they have been practically in abeyance for more than a thousand years. No corresponding rite is now found in the Western Pontificials, but Muratori has printed an ancient example of it. (*Antiq. Ital.* ed. 1778. XIII. 554.) It resembles in some respects the office used in later times for the benediction of an abbess (called Deaconess by Abelard ep. VIII), but agrees with the Greek rite in giving the stole in the course of the function.

NOTE 23.

This rite was for a long time retained by the Bishops in the appointment and installation of Abbesses, in order that by placing persons of clerical rank at the head of the convents, these might be deprived of their lay character and independence and be subjected to episcopal jurisdiction.

Hence there is a close resemblance between this office and the Western Benediction of an Abbess. That which seems to me to bear the closest resemblance to this, is the office given in the Gallican Sacramentary.

"Almighty LORD GOD, with Whom is no distinction of sex, nor any disparity of holy souls, Who both streng-

thenest men for spiritual conflicts, and dost not abandon women, we humbly beseech Thy mercy, that Thy strengthening clemency may never depart from this Thy servant, whom we desire, by the imposition of our hands and by this covering of a veil, may become Mother of the holy band of virgins in the convent (N.). Grant to her, O LORD, strength to carry on spiritual combats, that she may not hurt that which is honorable, and please that which is dishonorable, and that so enlightened by Thee, she may, by constant admonition, make the number of souls committed to her serve Thy Holy Name, so that, not troubled by the loss of any of them, she may joyfully be united to the court of Thy Mother, to be crowned in bliss with all her children."

NOTE 24.

The use of the diaconal stole and the right of handling the holy vessels and entering the Bema, mark the Deaconess off as of higher ecclesiastical rank than the Subdeacon, to whom both these privileges were forbidden by the Council of Laodicea. The Greek Church calls the greater orders "those within the Bema" and the lesser "without the Bema".

NOTE 25.

This rubric marks a different point in the Liturgy from that where the Ordination of Deacons begins. The Cherubic Hymn lies between the Prayers for the Faithful and the Great Entrance in the Liturgy of S. Chrysostom. It is a comparatively late composition, and is not to be confounded with the Trisagion or Angelic hymn.

NOTE 26.

This rite of two priests leading the candidate up to the Bishop, precisely analogous as it is to that observed in the case of Deacons, is also found in the old Ordo

Romanus, whereas the Sarum office agrees with the modern English ordinal in making the Archdeacon the presenter. The first and second priests mentioned here are much what we should call the Dean and Sub-dean, of the Cathedral.

NOTE 27.

This ceremony, marking the full acceptance of the yoke of the Gospel, is found in the West also. The *orarion* or Deacon's stole, marked with the words *Arrioc, Arrioc, Arrioc*, is like the Western stole in form, but after the day of ordination the new Priest changes it for the *epitrachelion*, which is different in pattern and mode of wearing. It is a very broad band of silk or cloth with a hole at one end to put the head through, and a seam down the centre, which makes it in some degree like the Priest's stole of the West.

NOTE 28.

Symeon of Thessalonica, in his gloss on this curious rite, states that a particle of the Blessed Sacrament is given to the new Priest, to shew that it is the direct ministration of our Lord Himself which he has now taken upon him. But Goar, quoting two ancient MSS. argues that only an unconsecrated Host was at first so given, as a symbol of the sacrificial office. He adds from Arcadius that such was also the rule in Russia. But it had disappeared in Dr. King's time, for I find no such rubric in his "Rites of the Greek Church in Russia".

NOTE 29.

The separation of this portion of the Sacerdotal office from the earlier, which gives power to administer all the Sacraments except Orders and Penance (inasmuch as the Priest is the minister, though not the consecrator of the Holy Chrism) has been objected to by many

Westerns as a maiming of the prior rite, which is therefore, in their eyes, only a partial ordination. Goar in his note on the passage defends it from this aspersion, and alleges it to be based on the double ordination of the Apostles, first on Maundy Thursday as Sacrificers, and afterwards as holders of the Keys.

NOTE 30.

This is the briefest of three forms for Episcopal consecration given in the Euchology, and therefore probably represents an older rite than either of the others. One of these differs chiefly in the greater elaborateness of its rubrics, while the remaining one contains two very long confessions of faith in the form of paraphrases of the Nicene Creed, to be made by the Bishop-Elect, and also the ceremony of delivering the pastoral staff to him with a charge to feed his flock. This last most closely approximates to that in use in the Russian Church.

NOTE 31.

This ceremony, in the old *Ordo Romanus* and the Pontifical of Egbert, was not performed by the principal Bishop, but by two of the assistant prelates. The Gospels were also formerly shut when laid on the Bishop-Elect, but the Eastern custom of opening the book has been long since reverted to.

NOTE 32.

It is scarcely necessary to observe that the precatory form of absolution contained in this office is of much earlier date than the declaratory, which does not appear in the rituals till about the fifteenth century. There does not, however, seem to be the least variation in doctrine on this head between the East and West.

NOTE 33.

This curious prayer seems to have a two-fold charac-

ter. 1. That of specially solemn prayer for the dead, recited by his Confessor in the Liturgy. 2. A distinct remission of any ecclesiastical censures which might interfere with burial &c. The Greek Church, as well as the Roman, disavows the idea of the Power of the Keys extending after death in the way that a cursory inspection of this prayer would seem to suggest.

NOTE 34.

This ceremony is altogether peculiar to the East, and is of rare occurrence. It is political rather than strictly religious in character, and has the effect of exempting any church where it takes place from diocesan jurisdiction, and bringing it directly under the Patriarch himself. A special Brief was the means employed for the same purpose in the West.

NOTE 35.

This office, very much shorter and simpler than the corresponding Western ones, is the composition of S. Tarasius, who, while yet a layman, was raised by the Empress Irene from the post of Secretary of State to that of Patriarch, A. D. 784. He died A. D. 806.

NOTE 36.

The Western office most nearly akin to this which I have seen is, curiously enough, one for the Expiation of a Church which may be found bound up in some old Irish editions of the Book of Common Prayer. My copy is in folio, Dublin 1729. The office has been reprinted in the Appendix of the *Directorium Anglicanum*.

NOTE 37.

This is only given as a specimen of the many Benedictions and special prayers contained in the Euchology, most of which can be abundantly paralleled from Western service-books.

NOTE 38.

It is necessary to say a few words about the Canonical Hours of the Eastern Church before proceeding to deal with the festal offices printed here.

They are nearly the same in order, though not in construction, as those of the West.

They are as follows.

1. Ἑσπερινόν, Vespers.
2. Ἀπόδειπνον, Compline.
3. Μεσονυχτικόν, Matins.
4. Ὁρθρον, Lauds.
5. Prime.
6. Terce.
7. Sext.
8. None.

After each of these four last there is a μεσώριον or intermediate office.

Those who are conversant with the structure of the Breviary are aware that the frame-work of all the offices is comparatively unchanged under all circumstances, and that the Hours which are most affected by the occurrence of a festival are Vespers, Matins, and Lauds. The same is, in the main, true of the Eastern Offices, and accordingly the Hours here given are the Vespers and Lauds of the three greatest festivals of the year. A detailed account of all the Hours will be found in Neale's Introduction to the History of the Holy Eastern Church. II. 893—942. I shall content myself with a few notes on the chief difficulties which present themselves in the course of the specimens I have given. The office here given is what in the West would be called the First Vespers of the Feast. The office of Lights (λυχνικόν, λυχνάψια) is the name given to the opening part of Vespers, which, as being fixed and invariable, is here omitted. It consists of a benediction,

a prayer for the gifts of the SPIRIT, one for pardon of sin, the Kyrie Eleison, the Our FATHER with its doxology, and a triple invocation to worship, all broken up by responses from the choir. Then comes the Prooemiac or Prefatory Psalm (civ). Next the Great Collect, after which there is usually a Cathisma (or hymn sung while the congregation sits) and then the stichoi or versicles from the Psalms, which serve as key-notes to the hymns which they accompany. To avoid unnecessary repetition, the reader is referred to the glossary for the meaning of the several ritual terms as they occur, save where some special explanation is necessary.

NOTE 39.

The tones of the Eastern Church are the same as those eight which we call Gregorian, both in number and order. They are somewhat differently named, as below

Latin.	Greek.
First Gregorian tone	ἤχος α'.
Second „	„ πλάγιον α'.
Third „	„ β'.
Fourth „	„ πλάγιον β'.
Fifth „	„ γ'.
Sixth „	„ βαρύς.
Seventh „	„ δ'.
Eighth „	„ πλάγιον δ'.

NOTE 40.

This is most probably S. Germanus of Constantinople, who became Patriarch in A. D. 715, and was deprived by the Iconoclast Leo the Isaurian in 730.

NOTE 41.

S. Anatolius was Patriarch of CP. from A. D. 449 to 458.

NOTE 42.

This rubric "Glory. Both now " implies that the Doxology is said to the end, without a break, such as will be noted somewhat later. The students of the Breviary are aware how often the paragraph "As it was &c." has dropped out after the Gloria, so that in fact it scarcely ever appears in the responses to the Chapters.

NOTE 43.

The rarity of a woman's compositions being embodied in the office of the Church would make us expect a detailed account of Casia. But I can learn nothing of her save that one or two other short hymns in the Menæa are attributed to her pen.

NOTE 44.

This is the very ancient Vesper Hymn of the Eastern Church which many will recognize from the version in the "Lyra Apostolica". The original is as follows:

Φῶς ἱλαρὸν ἁγίας δόξης ἀθανάτου Πατρὸς
οὐρανόυ, ἁγίου, μάκαρος,
Ἰησοῦ Χριστέ,
ἐλθόντες ἐπὶ τοῦ ἡλίου δύσιν,
ἰδόντες φῶς ἐσπερινόν,
ὑμνοῦμεν Πατέρα, καὶ Υἱόν, καὶ Ἅγιον Πνεῦμα Θεοῦ·
ἄξιός ἐστι ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς ὁσαύταις,
Τίτῃ Θεοῦ, ζωὴν ὁ διδούς·
διὸ ὁ κόσμος σε δοξάζει.

It is, as Dr. Neale observes, the *Magnificat* of the Eastern Vespers. It is attributed to S. Athenogenes, who was martyred about A. D. 175.

NOTE 45.

The Prokeimenon, except in its position, exactly answers to the Latin Gradual, and is, as appears here, a

short anthem recited before the Epistle, and consisting of a verse and response, generally taken from the Psalms, but, unlike the Gradual, rarely consisting of consecutive phrases.

NOTE 46.

The Koinonikon is a stichos sung in the Liturgy a little before the Communion.

NOTE 47.

It is somewhat uncertain who this John the Monk may be. The most probable conjecture is that which identifies him, as well as the writer called S. John Arclas, with the great S. John Damascene, the Doctor of Christian Art, and chief of Greek hymnodists, who died in the last quarter of the eighth century.

NOTE 48.

The customary prayers referred to here consist of a long form of the Ectene, broken up into paragraphs by the recital of the Kyrie by the Choir, after which comes a collect called the "Prayer of inclination of the head" (τῆς κεφαλουκλισίας) and next a system of stichoi or versicles from the Psalms. The hymns which follow these versicles are technically called στιχηρά ἀπὸ στιχου, or, as here, Ἀπόστιχα, ἀποστιχίδες.

NOTE 49.

This ceremony closes the Vespers of the highest class of festivals. Five loaves and a cup of wine are placed on the analogion, and the Priest, taking one, signs it, and recites a prayer, followed by a Psalm, and a benediction.

NOTE 50.

At this point Lauds begin. On a great Vigil like that of Christmas Day, they are said immediately at the close

of the Great Vespers, which on such occasions, follow Compline, instead of preceding it. The Little Vespers (an abbreviated form of the Great) are said before Compline.

NOTE 51.

This heading is merely a rhythmical guide, and may in some degree be compared with the manner in which we place the name of some well-known melody at the head of a song meant to be sung to it.

NOTE 52.

A Canon is the fullest exemplification of the system employed by Greek hymnodists. With the occasional exception of Trimeter Iambics, there is no trace of the observance of the laws of metre or quantity in their compositions, which are in rhythmical prose, and regulated by accent alone. The amount of uniformity necessary to satisfy the ear is obtained by selecting one strophe as the syllabic and accentual model of succeeding ones, which answer to it in some degree as antistrophes. This strophe is called the *Hirmos* (*ἑρμός*), because it joins together and draws after it the succeeding strophes, which are called *troparia*, from turning (*τρέπω*) to their model. Any number of these *troparia* with their *hirmos* constitutes an Ode, and nine such Odes form a perfect Canon. A certain confusion exists, however, in the use of the word *hirmos*. Sometimes it means a strophe quite unconnected with the hymn which is being sung, and in that case is merely quoted by its initial line as a guide to the choir. At other times it is used to denote the first *troparion* of an ode, and in that case is printed at length. Under all circumstances it is marked in the office-books by inverted commas. The accentuation of the *troparia* and *hirmos* is not absolutely identical, for the circumflex is never counted, and there are other minor deviations. The mus-

ical notation is further marked by the commas, which have no connection with the grammatical sense, but note the bars and mediations, much as the colon which divides the verses in the Psalter of the Book of Common Prayer. Every Ode ends with a Theotokion, or hymn in honour of the Blessed Virgin, and occasionally we find intercalated other hymns called severally Cathismata, Catabasiai, or Oicoi.

A short hymn which is its own model, and not based on any other Hirmos, is called Automelon or Idiomelon, and if (as frequently happens) others resembling it succeed it, they are called Homœa (*ὁμοία*). Sometimes a system of such hymns is found grouped together, in which case they are collectively called Prosomœa.

NOTE 53.

This peculiarity of acrostichal arrangement is found in the great majority of Canons, and is designed to assist the memory. The idea was, no doubt, derived from the alphabetical Psalms, for a few Canons are actually alphabetical. The earliest example which I remember in what may be called Greek sacred poetry is the famous one in the Sibylline Oracles, Lib. VIII. 217—250. *ΙΗΘΟΥΧΑ ΧΡΕΙΣΤΟΣ ΘΕΟΣ ΤΙΟΣ ΕΣΤΗΡ ΣΤΑΤΡΟΣ*. It is accurately observed, whereas those in the Canons are usually more or less imperfect. The English reader will find a Greek acrostichal hymn reproduced in Dr. Neale's Introduction to Hist. of Eastern Church. pp. 833. sqq. The use of the acrostich in Latin ecclesiastical poetry is very rare, and designed merely as a piece of ingenuity, without the practical object aimed at by the Greeks. The most curious instance which I recollect is the preface of S. Aldhelm, Bishop of Sherburne († A. D. 709.) to his poem *De Laude Virginum*. The initial line of this preface runs as follows:

Metrica tirones nunc promant carmina castos.

Down to the last line the hexameters proceed in the usual fashion, but that line itself is only the initial one spelt backwards, by which *tour de force* the good Bishop, who makes the final letters of each line acrostich as well as the first, contrives to give us in this wise the words *Metrica* &c. over again on each side of a square. See Canisii Thesaurus Monumentorum, ed. Basnage. Vol. I. p. 713.

NOTE 54.

S. Cosmas the Melodist, Bishop of Maiuma, and second in rank of the Greek Church poets, was foster-brother of S. John Damascene, and died about A. D. 760.

NOTE 55.

These opening phrases would seem not to be from the pen of S. Cosmas, but to have merely given him the key-note for this Canon. They are part of the exordium of the Sermon on the Nativity by S. Gregory Nazianzen († A. D. 389).

NOTE 56.

It will be observed that the second ode does not appear in its place, but that the third follows immediately after the first. The reason is as follows. The nine Odes are theologically based on the nine Canticles of Lauds. I. The Song of Moses. Exodus XV. 2. The Song of Moses. Deut. XXXIII. 3. The Song of Hannah. 1. Sam. II. 4. The Song of Habakkuk. Hab. III. 5. The Song of Isaiah. XXVI. 9—20. 6. The Song of Jonah. II. 7. The Song of the Three Children. Part I. 3—34. 8. The Song of the Three Children. Part II. *Benedicite*. 9. *Magnificat* and *Benedictus* said together. The second song of Moses, which is said by the Western Church at the Saturday Lauds, is used only in Lent by the Eastern,

and consequently a Canon for a festival season has no second ode at all. It is easy to trace the idea of each Canticle running through its corresponding ode, especially in 1, 6, and 7.

NOTE 57.

No adequate explanation can be given of this term. The hymn to which it is applied for the most part occurs after the recitation of Ps. CXIX.

NOTE 58.

S. Romanus, the inventor of Contakia, was a Deacon of the Church of Emesa about A. D. 500. His legend narrates that the Blessed Virgin appeared to him in the Church of Blachernæ and gave him a roll of writing (*κοντάκιον*) to eat, after which he was endowed with the power of writing these short hymns, still named from the roll. The Contakion usually, as here, precedes the Oikos or Stanza.

NOTE 59.

The Oikos, or Stanza, is a longer Contakion usually in honour of God or of a Saint, and regarded as a house or shrine built for its subject.

NOTE 60.

The allusion is to Isaiah 53. 2. *ἔλξα ἐν γῇ δειπώση.*

NOTE 61.

The Synaxarion is an abridged form of the Menology, and contains an account of the festival which is being celebrated. It is usually preceded, as here, by a stichos, consisting of two iambic trimeters followed by a hexameter, and it is invariably followed by the Seventh Ode of the Canon.

NOTE 62.

This is the writer better known as S. Andrew of Crete.

He was born in Damascus circ. A. D. 660, became a monk at Jerusalem, whence he went to Constantinople, and was made a Deacon of the Great Church, and appointed Archbishop of Crete A. D. 711, at which time he was a Monothelite, a heresy which he afterwards abandoned. He died circ. A. D. 732. His chief work is the Great Lenten Canon.

NOTE 63.

This is the great hymn known as the Golden Canon or Queen of Canons, the chief poem of S. John Damascene.

NOTE 64.

The Emperor Leo VI. surnamed the Philosopher. He was son of Basil the Macedonian, and reigned from A. D. 886 to 911.

G L O S S A R Y.

GLOSSARY.

The mark * denotes that the word or meaning is only in Romaic lexicons, † denotes that it is not in any lexicon.

A.

- Ἀββάδιον. An obscure monk.
 Ἀββαδίσκιον. An obscure monk.
 Ἀββαδοπρεσβύτερος. A monk in priests' orders.
 Ἀββᾶς. 1. A father. 2. Any monk. 3. An abbat.
 Ἀββατεία. 1. An abbey or monastery. 2. Abbatial rank.
 Ἀββιος. A monk.
 Ἀγαθόν. The Holy Eucharist. (S. Basil. Mag.)
 Ἀγάπη. 1. The love-feast of the Early Church. 2. The kiss of peace. (Lat. *pax*.) 3. An extra allowance at table in convents on festivals. (Lat. *caritas*, *pitancia*.)
 4. Alms. 5. A term of respect.
 Ἀγαπητός. A cleric living with a *subintroducta*.
 Ἀγγελικός. 1. Angelic. 2. Monastic. 3. Epithet of angel-worshippers.
 Ἀγγελίτης. A Tritheist.
 * Ἀγγελολογαρισμός. The Ave Maria.
 Ἄγια, τὰ. 1. The Eucharistic species. 2. The sanctuary.
 Ἀγίασμα. 1. Any hallowed thing. 2. The Temple of Jerusalem. 3. The sanctuary of a Church. 4. A Sacrament. 5. The Eucharistic species. 6. The blessed bread or ἄντιδωρον. 7. Holy water.
 Ἀγιασμάτερον. A holy-water vessel.
 Ἀγιασμός. 1. The act of benediction. 2. The *Tersanctus*. 3. Holy water.
 * Ἀγιαστήρα. A font or baptistery.

- ἁγιαστήριον.** A font or baptistery.
ἁγιογράφα, τὰ. 1. The Holy Scriptures. 2. A copy of the Bible or any of its parts.
ἁγιοζούμη. The dietary of a convent.
***ἁγιοκέριον.** An altar-candle.
ἁγιοκλαδον. A blessed palm-branch.
ἁγιοπολίτης. 1. A native of Jerusalem. 2. esp. S. Andrew of Crete.
ἁγιορείτης. 1. A monk from a Mountain Convent. *2. esp. Mount Athos.
ἅγιος. 1. Holy. 2. A Saint. 3. Title of respect applied to Priests, Monks, and Emperors.
ἁγιοσίδηρον. An iron instrument used instead of a church-bell.
ἁγιοταφίτης. A monk from the Holy Sepulchre.
ἁγνωπταί. Heretics who denied CHRIST's foreknowledge.
ἄγρυπνεῖν. To keep vigil.
ἄγρυπνία. A vigil.
ἀδελφάτον. 1. A brotherhood. 2. A convent. 3. A prebend.
ἀδελφή. A nun.
ἀδελφικόν. 1. A confraternity. 2. A convent.
ἀδελφός. A monk.
ἀδελφосύνη. 1. A monastic brotherhood. 2. Spiritual brotherhood by adoption &c.
ἀδελφότης. 1. A brotherhood. 2. A lay confraternity in relation with a monastery. 3. The body of the faithful. 4. Title of respect used by Sovrans towards one another.
ἄδυτον. The Sanctuary of a church.
ἁδωδέκατα, τὰ. †The four festivals of the Circumcision, Nativity of S. John Baptist, SS. Peter and Paul, and the Decollation of S. John Baptist, ranking after the twelve great feasts which are next in honour to Easter.
αἰέπαις. A virgin.
ἀειπαρθένος. Ever-virgin. Epithet of B. V. M.
ἀετός. A spot on the floor of the Bema where the figure of an eagle was delineated surrounded with rays, and hovering over a city, below which three rivers were depicted.
ἄξυμίτης. One who offers unleavened bread in the Holy Eucharist.
ἄξυμος. Unleavened bread.

- ἄξυμοφαγία. The use of unleavened bread.
- ἄηρ. The external veil which covers both chalice and paten.
- ἄδελμοτογαμία. Incestuous marriage.
- ἀθλεῖν. To suffer martyrdom.
- ἀθλησις. Martyrdom.
- ἀθλήτης. A martyr.
- αἰδεσιμότης. Reverence, a title of Ecclesiastics.
- αἰθερόδρομος. One who passes through the air; an Epithet of the Apostle S. Paul.
- † αἰθριον. The court in front of a church.
- αἶνοι. The three last psalms. (Lat. *Laudes*.)
- αἰών. 1. Secular life. 2. The Jewish or Christian dispensation.
- αἰών. An Æon, in Gnostic theology.
- ἁκαθίστος (κανών). A canon sung without pauses at matins on the Saturday of the fifth week in Lent.
- ἁκανία. A purple bag, filled with dust, and carried by the Emperor at his coronation, in token of humility.
- ἁκανόνιστος. Uncanonical.
- ἀκέφαλοι. Sectaries who withdrew from episcopal rule after the Council of Chalcedon.
- ἁκηδία. 1. Spiritual coldness. 2. Sloth.
- ἁκκαοφόροι [*aqua*?]. Heretics who offered water instead of wine at the Holy Eucharist.
- ἁκοίμητον. The perpetual light before the Blessed Sacrament.
- ἁκοιμητοί. Monks in whose convents perpetual intercession is kept up by relays.
- ἁκολουθία. An office or form of prayer.
- ἁκόλουθος. An acolyth, a minor ecclesiastical officer.
- ἁκοινωνησία. Excommunication.
- ἁκοινωνήτος. Excommunicated.
- ἁκρόασις. The second grade of penitents, admitted into the narthex to hear the lessons and sermons.
- ἁκροστίχιον. The antiphon of a Psalm (?). Apost. Const. II, 57. V.
- ἁκρόστιχος. The mnemonic line prefixed to a Greek Canon, and acrostichally repeated through the Odes.
- ἁκροτελεύτιον. The doxology at the end of Psalms and Hymns.
- ἁκροώμενοι. Penitents admitted to the ἁκρόασις. (Lat. *audientes*.)

- † **ἀκτιστοσυμπλαστουργος ὁ θρόνος**. Epithet of the HOLY SPIRIT, Uncreate, Co-Creator, Co-throned.
- ἀλαβαστροφόροι**. The Holy Women at the Sepulchre.
- ἀλειτουρηγῆα**. Suspension from clerical functions.
- † **ἀλθένω**. To heal. (*ἀλθαίνω* &c. are in the Lexx.)
- ἀλλαγαί, ἀλλάγματα**. Vestments put on during the course of Divine Service.
- ἀλλαξιώματα**. See *ἀλλαγαί*.
- ἀλληλουϊάριον**. 1. The aggregate of the Psalms which contain the Alleluia. (Lat. *alleluiaticum*.) 2. A versicle with Alleluia, repeated after the Epistle.
- ἄλογον**. 1. Any irrational animal. 2. esp. a horse.
- ἄλογοι**. Heretics who denied the Existence of the WORD.
- ἀλτάριον**. An altar.
- ἄμβωνας, ἄμβων, *ἄμβωνας**. An ambon, desk, or pulpit.
- ἄμβωνίζεσθαι**. To go up to the ambon.
- *ἀμετάλαβος**. A non-communicant.
- ἄμμά, ἄμμας** (also *ἄμμάς*). 1. A mother. 2. An abbess. 3. An aged nun.
- ἄμνος**. A Lamb, or altar-bread.
- ἀμφιάσμα**. An altar-cloth.
- ἀμφιθύρον**. The curtain of the holy doors.
- ἄμφιον** (usu. in pl.). 1. An altar-cloth. 2. A baptismal robe.
- ἄμωμος**. Psalm CXIX. (CXVIII. LXX.)
- ἀναβάθρα**. A platform erected in churches on special occasions.
- ἀναβαπτίζειν**. To rebaptize.
- ἀναβόλαιον**. The amice or humeral of a bishop. (Lat. *anaboladium, anabolagium*.)
- ἀναβολαῖον**. An episcopal vestment.
- *ἀναβόλιον**. A shroud.
- ἀναβόλιον, ἀνάβολος**. A chrisom-robe.
- ἀναγνώσεις**. The book of Lessons. (Lat. *Liber Lectionarius*.)
- ἀναγνώστης**. A Reader, one of the minor orders of the Church.
- ἀναδεικνύειν**. 1. To effect a change. 2. To hallow.
- ἀνάδειξις**. 1. The completion of a change. 2. esp. the full consecration of the Eucharistic elements.
- *ἀναδεξιμαίος, -μιοι, -μος**. A godchild.
- *ἀναδεξιμεῖον**. A godchild.
- ἀναδέχεσθαι**. To act as sponsor.
- ἀναδόχισσα**. A godmother.

- ἀνάδοχος.** A godfather: 1. at baptism; 2. at the monastic profession.
- ἀνάθεμα.** The ban of the Church.
- ἀνάθεματίζειν.** To curse solemnly.
- † ἀνακαμπτήρια.** The *cellulae*, or small houses for strangers, within the precincts of a church.
- ἀνακομιδή.** The translation of reliques &c.
- ἀνάλαβος.** The monastic girdle, the scapular.
- ἀναλήψιμος.** Belonging to the Ascension.
- ἀνάληψις.** The Ascension.
- ἀναλογεῖον.** A pulpit or lectern.
- ἀναλόγιον.** A pulpit or lectern.
- ἀνάμα.** Wine for the Holy Eucharist.
- ἀνάμνησις.** A festival on which a miracle is commemorated.
- ἀνάνευσις.** The act of rising after a genuflection.
- ἀναπαύσιμος.** Belonging to the office for the dead.
- ἀνάπλασις.** Regeneration.
- ἀνάργγρος.** Unmercenary, an epithet of Saints who tended the sick gratuitously, esp. SS. Cosmas and Damian.
- ἀναβῆναι.** To say or sing an office.
- ἀναβήσις.** Proclamation. The form beginning *Ἡ Θεία χάρις*, pronounced by the Bishop at an ordination.
- ἀναστάσιμος.** 1. Belonging to the Resurrection. 2. Dominical, or belonging to Sunday.
- ἀναστοιχείωσις.** Regeneration.
- ἀνατολικός.** 1. Belonging to the Resurrection. 2. Belonging to the office of Prime. 3. Belonging to the Eastern Church.
- ἀναφέρειν.** 1. To celebrate the Liturgy. 2. To commemorate a name in the Liturgy.
- ἀναφορά.** 1. An oblation. 2. The Canon of the Mass. 3. The Host. 4. The recitation of the names in the Diptychs.
- ἀναχειροτόνησις.** Re-ordination.
- ἀνεκκλησίαστος.** Expelled from the church.
- ἀνεέργητος.** A suspended cleric.
- ἀνετῶς.** Slowly (a ritual term).
- ἀνηχούμενα.** The higher porch of a church.
- ἀνθολόγιον.** An office-book containing the festival services, extracted from the other books.
- ἀνθρωπολάτραι.** Man-worshippers; epithet of the Nestorians.

ἀνθρωπομορφισμοί, -ῖται. Heretics who attributed a corporeal form to the Deity.

ἀνθρωποπάρεσκος. One who courts human favour.

*** ἀνιέρωσις.** Desecration.

ἀννόνα, ἀννώνα. Salary, stipend. (Lat. *annona*.)

ἀνοιξία, ἀνοιξις. The solemn opening of a church at its consecration or expiation.

ἀνοδος. The Ascension.

ἀνόμοιοι. Heretics who taught that the Son was of unlike substance with the FATHER.

ἀντάρτης. A rebel.

ἀντιδικομαριανῖται. Heretics who denied the perpetual virginity of S. Mary.

ἀντίδωρον. The blessed bread, or eulogiæ, distributed to non-communicants at the close of the Liturgy.

ἀντίθεος. Satan.

ἀντίλαμπρα, τά. Low Sunday.

ἀντιμύνησιον. A consecrated corporal, used for celebrations where there is no consecrated altar.

ἀντιμύνησιος. 1. The official (also called *ὁ ἄρχων τῶν ἀντιμυνσίων*) who arranged the communicants in order for the reception. 2. A communicant in his rank.

ἀντιπάνον. A border or ornament worn on the edge of vestments; the *apparel* of the West.

ἀντίπασχα. The week after Low Sunday.

ἀντίτυπα. Antitypes. Name given to the oblations in the Liturgy of S. Basil.

ἀντίφωνον. 1. The alternate chant of the two sides of a choir. 2. An antiphon, or versicle employed as a key-note to a psalm. 3. An anthem in the Liturgy.

ἀνωκαμηλαύχιον. The outer part of the double cap worn by monks.

ἄξιος. Worthy. The formula of assent to the election of a bishop, or to the promotion from any lower ecclesiastical grade to a higher.

ἀξιώματα. † The insignia of a Bishop.

ἀπαμφιάζειν. To strip the altar.

ἀπαρχαί. 1. First-fruits. 2. The nuptial crowns.

ἀπευλογίας. An offender put to penance by exclusion from benediction.

ἄπλους. A simple monk.

ἄπλωμα. An altar-cloth, also called *ἐνδυτή* or *τραπέζοφóρον*.

- † *ἀπότιστος*. Unwatered, dry.
ἀποτύρωσις. Quinquagesima Sunday, the last day on which cheese may be eaten before Easter.
ἀποφάνεια. 1. Any appearance of CHRIST. 2. esp. the Epiphany.
ἀργία. 1. Suspension from share in divine Service; Excommunication. † 2. A holy day of obligation.
ἄρθῃξ. See *νάρθῃξ*.
ἀριστήριον. A refectory.
ἀριστητάριος. The refectioneer of a convent.
ἀριστοκλήτωρ. 1. An entertainer or host. 2. esp. S. Simon Zelotes.
ἀρτισόχριστος. An apostate.
ἄρραβών. 1. Any earnest-money. 2. The sponsal gift.
ἄρραβωνίζεσθαι. To betroth.
† *ἀρρεύτως*. Underived; immediately from.
ἀρτζηβούριον. An Armenian fast, beginning the week before Septuagesima.
ἀρτοκλασία. The breaking of the antidoron, at the close of the Liturgy.
ἀρτοτυρίτης. One who offers bread and cheese at the Holy Eucharist.
ἀροτοφόριον. A pyx. (Lat. *panarium*.)
ἀρχάριος. A novice.
ἀρχιδιάκονος. An archdeacon.
ἀρχιεβδομάριος. The chief of the clerics in turn of duty during any given week.
ἀρχιεπίσκοπος. 1. Any archbishop. 2. esp. the Patriarchs of Constantinople and Jerusalem.
ἀρχιερεύς. A bishop.
ἀρχιερωσύνη. Title of respect given to Patriarchs.
ἀρχιμανδρίτης. 1. The abbat of a monastery of the first class. 2. Abbatial rank.
ἀρχιμανδρίτισσα. An abbess.
ἀρχιμονάχων. An abbat.
ἀρχιστράτηγος. Epithet of S. Michael the Archangel.
ἀρχισύμβολον. The Eucharistic species.
ἁρώματοφόροι. The Holy Women at the Sepulchre.
ἀσθενάριον. The infirmary of a convent.
ἀσκησις. The monastic life.
ἀσκητήριον. A monastery consisting of detached hermitages.
ἀσκητής. 1. Any person of strict life. 2. A hermit.

- ἀσκητήρια.** A nun, a female hermit.
ἀσπαστικόν. The place outside a Church where the Bishop met and saluted pilgrims and strangers. (Lat. *salutatorium*.)
ἀσπασμός. The kiss of peace.
ἀστερίσκος, ἀστερισμός, ἀστήρ. A star-shaped piece of metal, placed on the paten to support the veil.
ἀστεφάνωτος. Unmarried.
ἀσώματοι. The bodiless Ones, the Angels.
ἀντοδέσποτα μοναστήρια. Convents exempt from diocesan jurisdiction.
ἀντοκέφαλος. A bishop subject to no Patriarch, as the Archbishop of Cyprus now in the East, and of Ravenna formerly in the West.
ἀντόμελον. A hymn not modelled on any of the set forms.
ἄφεδρος. A woman who is ceremonially unclean.
ἄφεσιμον. A prayer of absolution.
ἄφθαρτοδοκῆται. Heretics who denied the existence of corruption.
ἄφορισμός. A lesser excommunication, or suspension of church privileges.
ἄφυννιστής. The official in a convent charged with wakening the monks for prayer.
ἄφώτιστος. Unbaptized.
ἄψις. The apse of a church.

B.

- Βαθμός.** An ecclesiastical rank or grade.
βαῖν, βᾶϊον, βαῖς. A palm-branch.
***βαπτισίμια.** A godmother.
***βαπτισίμιος.** A godfather.
βαπτιστήρ, βαπτιστήριον. A baptistery.
βαπτιστικός. A godfather.
βαρέα. The stroke of a bell or semantrum.
βασιλικαὶ πύλαι. 1. The doors between the narthex and nave. 2. The doors between the porch and narthex.
βασμώδεις. Sabbatarians.
βασταγάριος. The bearer of the icon of the patron Saint of a Church in procession.
βηλόθυρον. The curtain at the entrance of a church.
βῆμα. The sanctuary of a church, where the altar stands.

- βηματίκιον.** A prayer chanted from the bema.
βημόθυρον. The veil of the holy doors.
βῆρος. A priestly garment. (Lat. *birrus*).
βιβλογεννεσία. The Gospel of S. Matthew.
βίος. The secular life.
βιώναι. To live in the world.
βιωτικός. A secular person.
βουλευτήριον. An ornament worn by the Chartophylax.
βουλκόλοκα. A vampire.
βούλλα. 1. A seal. 2. A Papal bull.
βουλλῶν. To seal.
βουλλωτής. Keeper of the seal.
βουτεῖν. To baptize.
βουτιστής. He who dips the catechumens while the priest repeats the baptismal formula.
βερεφοτροφείον. An orphanage.

Γ.

- Γαδδηνάριος.** A cardinal.
γαλιλαία. Easter week, so called from the Lection S. Matth. XXVIII. 10.
γαμματίον. A pattern of four gammas in a cross, often used on the alb.
γαρδινάλες. A cardinal.
γάββαρα. A kind of priests' cap.
γαρσονοστάσιον. A court before the Church of S. Sophia where the servants (*garçons*) of nobles waited.
γενάρχης, γεννάρχης. Epithet of Adam.
γεροντικόν. A monastic hagiology.
γεροντοκομείον. A hospital for the aged.
γεροντοκόμος. The Warden of such a hospital.
γέρων. 1. A title given to the senior bishops in the African Church. 2. A monk.
γηροτροφείον, γηρωκομείον. See *γεροντοκομείον*.
γνωσίμαχοι. Sectaries who condemned all secular learning.
γονάτων, ὁ ἐπί. The keeper of a Bishop's *ἐπιγονάτιον*.
γονυκλίνοντες. Catechumens permitted to kneel in Church.
γονυκλισία. A genuflection.
γραμματικός. 1. A learned person. 2. A scribe or notary.
γραφικόν. A quotation from Scripture.
γυναικίτις, γυναικωνίτις. The womens' part of the Church.

Δ.

- Δαιμονάριος.* A demoniac.
δαλματική, δελματική. The dalmatic.
δήσις. A petition or suffrage.
δεικτήριον. A pulpit or ambon.
δεκανικόν. A prison for ecclesiastical offenders.
δεκανός. An apparitor, appointed to summon the clergy to the receipt of their dues.
† δεξαμένη. The pool of a baptistery.
δεποτάτος, δηποτάτος, διπότατος. 1. Any deputy. 2. A minor official, candle-bearer or verger.
δεσποτικός. Belonging to Our Lord.
δευτεραριος. The second officer or dignitary in a convent, a Prior.
δευτερεών. A sub-dean.
δευτεροπάσχα. Second Sunday after Easter.
δευτεροπρώτη. Low Sunday.
δεφένσωρ, δηφένσωρ. The chief law-officer of a diocese, answering to the Chancellors and Vicars-general of the West.
διαβαστήρι. A lectern.
διαβαστής. A Reader appointed to recite lections from the Lives of the Saints, homilies &c.
διακαινήσιμος. Renovating; epithet of Easter-week.
διακονήτης. An official in a monastery.
διακονητρία. An official in a nunnery.
διακονία. 1. Any ecclesiastical function. 2. esp. the diaconate. 3. The office of an abess.
διακονίκιον. The office of a deacon.
διακονικόν. 1. The Ectene. 2. The Sacristy. 3. A clergy-house for the deacons of a church.
διακόνισσα. 1. A deaconess. 2. An abess.
** διαμαρτυρούμενος.* A Protestant.
διάστυλα. Chancel-rails.
διαψάλμα. A musical notation in the Psalms (Heb. הַזָּבִיר).
διβάμβουλον, διβάμπουλον. A golden lamp borne on state occasions before the Emperor or the Patriarch.
Διβνίτατον. Divinity, Deity.
διδάσκειν. To preach.
διδασκαλίκιον. The office of a preacher.

- διδασχῇ.** A sermon.
δικανίκιον. A pastoral staff.
δίκαιος. A vicar or deputy.
δικήριον. A candlestick with two branches.
δικλίδες. The trellised double gates of the older form of the bema.
διμοιρίζται. The Apollinarian heretics.
διοίκησις. A diocese.
διόρθιμοι. Monks who have quitted their convents.
διπλοκατηχούμενον. A hymn iterated by the catechumens (?).
δίπτυχα; τὰ. The list of names commemorated in the Liturgy.
δισκάριον. A paten.
δισκοκάλυμμα. The paten-veil.
δισκοποτήριον. A paten with its chalice.
δίσκος. A paten.
δογματικόν. A variety of the Ecclesiastical chant.
δοκηταί. Heretics who denied the physical reality of the Incarnation.
δοκιμασία. The term of probation or noviciate in a monastery.
δοκιμός. A novice.
δομέστικος. The precentor or succentor of a choir.
δοξαστικόν. The special doxology for any festival.
δοξολογία μεγάλη. The *Gloria in Excelsis*.
δοξολογία μικρά. The *Gloria PATRI*.
δουλειανοί. Epithet of the Ultra-Arians.
δουλεύεσθαι. To be under penance.
δοχείον. The public chest of a convent.
δοχειαρία. The treasurer of a nunnery.
δοχειάριος. The treasurer of a monastery.
δρομικός ναός. A basilican church.
δρύφακτον. The chancel-rail.
δύειρμον. A hymn with a double hirmos.
δωδεκαήμερον. The interval between Christmas and Epiphany.
δωδεκαφωτα. Twelve lights burnt in honour of the Apostles.
δώρον. 1. Any gift. 2. esp. Baptism and the Holy Eucharist.

E.

- Ἐβδομαδάριος.** The cleric responsible for the performance of divine service in any week.
- ἐγκαίνια.** The dedication of a church.
- ἐγκαινίζειν.** To dedicate.
- ἐγκλειστή.** Epithet of Easter Eve.
- ἐγκλειστοι.** Strictly cloistered monks.
- ἐγκλειστήριον.** A cloistered monastery.
- ἐγκλείστρια.** A cloistered nunnery.
- ἐγκόλπιον.** A pectoral cross or reliquary.
- ἐγκράτεια.** A fast.
- ἐγκρατεῖν.** To make a vow of chastity.
- ἐγκρατηταί.** A Gnostic sect.
- ἐγχειρίδιον, ἐγγεῖριον.** A handkerchief or maniple.
- ἐθνόφρονες.** Christians who follow heathen customs.
- εἰκονοστάσιον, εἰκονόσταις.** 1. The screen between the Sanctuary and the choir, answering to the altar-rails of the West. 2. A shrine.
- εἰκών.** A religious picture.
- εἰλητάριον.** A roll of manuscript.
- εἰλητον.** An unconsecrated corporal.
- εἰρήνη.** 1. The kiss of peace. 2. A prayer for peace.
- εἰρηνικά.** The collects for peace.
- εἰρηνικαὶ ἐπιστολαί.** Letters commendatory. (Lat. *pacificæ*.)
- εἰρμός.** A Hirmus, that portion of a hymn which serves as the rhythmical model of the part immediately succeeding it.
- εἰσόδια.** Feast of the Presentation B. V. M.
- εἰσοδικόν.** A prayer at the Entrance.
- εἰσόδος.** The solemn entrance of the Priest into the Sanctuary. 1. With the Gospels (*μικρά*). 2. With the Oblations (*μεγάλη*).
- ἐκδικος.** A law-officer in an ecclesiastical court, an assessor.
- ἐκθesis.** A confession of faith.
- ἐκκήρυκτος.** Excommunicated.
- ἐκκλησία.** 1. The whole church. 2. A place of worship.
- ἐκκλησιάζειν.** To assemble for public worship.
- ἐκκλησιάζεσθαι.** 1. To be admitted on the Canon of Scripture. *2. To be churchied (of a woman after child-birth).
- * **ἐκκλησιαποῦλα.** A small church or chapel.

- ἐκκλησιάρχης. A sacrist.
 ἐκκλησιάρχισσα. A sacrist in a nunnery.
 ἐκκλησιαστήριον. A church.
 ἐκκλητος. An appeal in an ecclesiastical cause.
 ἐκκλητεῦειν. To appeal.
 ἐκλυτάνειν. To absolve.
 ἐκτενή, ἐκτενής. The Great Collect.
 † ἐκτύπωμα. A symbolical offering hung up in a church as a memorial of some benefit received. (Lat. *ex voto*.)
 ἐκφώνησις. Exclamation; that part of a prayer &c., which the Priest utters aloud.
 ἐμβόλισμος. † A prayer against temptation appended to the Our Father in the Greek Liturgies.
 ἔμβολος. The porch of a church.
 ἐμφανίσιμα, τὰ. The fees paid on election to a Canonry in the Great Church of CP.
 ἐμφώτιον. The white baptismal robe.
 ἐνδειγμα. A phantom.
 ἐνδυτή. 1. Any vesture. 2. esp. the outer altar-cloth. 3. A church-hanging or curtain.
 ἐνεργούμενος. A demoniac.
 ἐνθρονιάζειν, ἐνθρονίζειν. 1. To instal a Bishop or Abbat. 2. To dedicate a Church.
 ἐνθρονιασμένος. Epithet of a church capable of being made a Cathedral.
 ἐνθρονιασμός, ἐνθρονιάσις. 1. Installation of a Bishop or Abbat. 2. The ritual of that ceremony. 3. The dedication of a Church.
 ἐνθρονισμός. Fees paid to a Bishop on his installation.
 ἑννατα. A nine days' service for the dead. (Lat. *novena*.)
 ἐνορία. 1. A diocese. 2. A parish.
 ἐνοριακός. Parochial.
 ἐνορίτης. 1. A parish priest. *2. A parishioner.
 ἐνοριτίς. A parish church.
 ἐνταλμα, ἐνταλτήριον. A licence to hear confessions.
 ἐντευξίς. An intercessory prayer.
 ἐντολή. 1. A precept of the Church. 2. Commendation of the dead.
 ἐντυχία. A prayer for deliverance from enemies.
 ἐνυπνιάζεσθαι. Nocte pollui.
 ἑνωσις. 1. Any union. 2. esp. the scheme of Constantine Porphyrogenitus to allay the dispute about third marriages.

- ἐπαρχία*. The province of a Metropolitan.
ἐπένδυσις, ἐπενδύτης. The curtain of the altar canopy.
ἐπευχή, ἐπέυχιον. A prayer-carpet.
ἐπιγονάτιον. A lozenge-shaped ornament worn by Bishops at the left side of the girdle.
ἐπίκλησις. An invocation.
ἐπίκλισις. A prostration.
ἐπίκλυσις. Baptismal immersion.
ἐπιμανίκιον, ἐπιμάνικον. The priest's maniple.
ἐπιπλον. 1. See Ἄηρ. 2. A curtain.
ἐπιρδιπτάριον. A monk's frock.
ἐπισκοπείανος. An official in the court of the Chartophylax.
ἐπισκοπεῖν. To discharge episcopal functions.
ἐπισκοπεῖον. 1. Episcopal rank. 2. A diocese. 3. A Cathedral. 4. A bishop's house.
ἐπισκοπή. 1. Episcopal rank. 2. A diocese. 3. A Cathedral. 4. A bishop's house.
ἐπιστήθιος. Epithet of S. John the Divine.
ἐπιστημονάρχης. 1. Epithet of the Eastern Emperor as supreme judge in ecclesiastical causes. 2. The Cereemoniarus of a monastery.
ἐπιστημονάρχισσα. The directress of rites in a nunnery.
ἐπίσχεςις. Suspension from clerical functions.
ἐπισωζομένη. Epithet of Ascension Day.
ἐπιτάφιον. A picture of the Entombment.
ἐπιτηρητής. The censor of a convent.
ἐπιτίμιον. A penance.
ἐπιτραχήλιον. The priest's stole.
ἐπιφάνεια, -ία. 1. Any festival of our Lord's appearance. 2. esp. Christmas Day.
ἐπιχύτης. A water-stoup.
ἐπιταπαπαδον. The oil for the unction of the sick, consecrated by seven priests.
ἐπωμάδιον, ἐπάμιον, ἐπωμίς. 1. A stole. 2. A scapular.
ἐργοδότρια. The superintendent of work in a nunnery.
ἐρημίτης. A hermit.
ἐρημοκλήσιον, ἐρημοκλησίαιον. A lonely church.
ἐσθής. 1. An altar-cloth. 2. A hanging or curtain.
ἐσπεραι, ἐσπερινόν. Vespers.
ἐστιατόριον. A refectory.
ἐσωμονίτης. A monk in his own monastery.

ἑσωνόρθηξ. The inner part of the narthex in a monastic church.

ἑσώπασχα. Paschal-tide.

εὐαγγελισμός. The feast of the Annunciation.

εὐαγγελιστάριον. The book of Gospel lections for the year.

εὐκτηριον. An oratory.

εὐλαβέστατος. Title of respect given to ecclesiastics, esp. Bishops or Abbats.

εὐλαβής. 1. Any devout person. 2. A monk.

εὐλογεῖν. To marry.

εὐλογητάρια, τὰ. A hymn consisting of troparia broken up by the regular insertion of verse 12 of Ps. CXIX.

εὐλογητός. The benediction with which the Greek offices commence.

εὐλογία. 1. A blessing. 2. The antidoron or blessed bread. 3. Alms.

• **εὐλογιτικός.** 1. Married. 2. Born in wedlock.

εὐταξία. The order of a ceremony. **ὁ εὐταξίας,** a Ceremoniarius.

εὐφημία. An ascription of praise.

εὐχέλαιον. The oil for the unction of the sick, consecrated by seven priests.

εὐχολόγιον. An office book containing the Liturgies, Ordinal, Sacramentary &c. of the Greek Church.

* **ἐφημερεύειν.** To say the office of the day.

* **ἐφημερία.** The office of the day.

ἐφημέριος. 1. The cleric in turn of duty on any day.

2. A domestic chaplain. 3. The monk who gives the **παναγία** before meals.

ἐφώδιον. 1. The viaticum or communion of the dying. 2. Baptism.

ἐφύμνιον. 1. A hymn. 2. The repetition of the antiphon.

Z.

Ζέον. Warm water used for the ablutions in the Liturgy.

ζευνάγια, τὰ. Fasts of two days' duration. (Lat. *biduanæ*.)

ζυγός. The rite of laying the Gospels on the head of a candidate for ordination.

ζώδιον. 1. A sign or seal. 2. A statue or idol.

H.

Ἠγουμενεία, -ία. 1. Abbatial rank. 2. A monastery of the second class.

- ἡγουμενεύειν. To be superior of a monastery.
 ἡγουμένη. 1. The abbess of a second-class nunnery.
 2. The prioress of a first-class one.
 ἡγουμενιάρχης. The hospitaller of a convent.
 ἡγουμένησα. An abbess.
 ἡγούμενος. 1. The abbat of a second-class convent.
 2. The prior of a first-class one.
 ἡσυχάζειν. To adopt a solitary life.
 ἡσυχαστήριον. A hermitage.
 ἡσυχάστης. A hermit or quietist.
 ἡσυχάστρια. A female hermit.
 ἤχος. A tone, in ecclesiastical music.

Θ.

- Θάλασσα, θαλασσίδιον. A piscina or recess below the altar.
 Θεανδρικός. Pertaining to the God-Man.
 Θεογενέσιον. Holy Baptism.
 Θεοδόχος. Epithet of S. Simeon.
 Θεολογία. Any dissertation on the nature and attributes of the Deity.
 Θεόλογος. A Divine. Epithet of S. John and of S. Gregory Nazianzen.
 Θεομητορικός. Belonging to B. V. M.
 Θεομήτωρ. The Blessed Virgin.
 Θεοπάτωρ. Epithet of Christ's ancestors, especially King David and S. Joachim.
 Θεοπρομήτωρ. S. Anne.
 Θεόπτης. Epithet of Moses.
 Θεοφανεία. The Epiphany.
 Θεοφιλής, Θεοφιλέστατος. Title of Bishops.
 Θεράπεια. A penance.
 Θεραπευτής. 1. A deacon. †2. A monk.
 Θεώρητρον. A gift made by a bridegroom on the day when the bride shews herself in public.
 Θεώριος. An official appointed to keep order in the Great Church.
 Θεωρός. A sacrist, keeper of the church-plate &c.
 Θηγάριον. A shrine.
 Θήκη. A coffin.
 Θρονιστής. A Bishop who assists at the consecration of another.
 Θρόνιον. A portable seat for a Bishop.

- ἱερουσιασμός.** Installation of a Bishop.
θρόνος. 1. The Bishop's throne. 2. Episcopal rank.
 3. Title of respect given to Bishops. 4. **θ. δεύτερος.** The Priesthood.
θυμίαμα. Incense.
θυμιατόν. A censer or thurible.
θυμιατήριον. A censer or thurible.
θύραθεν, θύραζε, οἱ. Pagans or infidels.
θύραι. The doors of a church. 1. **θ. ἀγγελικαί.** Between choir and nave. 2. **θ. ἁγίαι.** Between bema and choir. 3. **θ. βασιλικαί.** Between nave and narthex. 4. **θ. πλάγαι.** The side doors of the bema, right and left of the ἁγίαι. 5. **θ. ὠραῖαι.** The outer doors of the narthex.
θυρεπανόλιξια. The solemn opening of a church.
θυραφός. A doorkeeper, a minor clerical functionary. (Lat. *ostiarius*.)
θυσιαστήριον. 1. The altar. †2. The bema.
θύτης. A priest.

I.

- ἰδιάξεν.** To be a recluse.
ἰδιόριον. A benefice.
ἰδιόμελον. A hymn which is its own model, and has no hirmos.
ἰδιόριθμος. A religious not bound by cœnobitical rule, but partially independent and self-supporting, and partly maintained by an **ἀδελφάτον**, or prebend.
ἰδιόχειρον. The profession of faith made by the Emperor at his coronation.
ἰδιώτης. A lay monk.
ἱερά, ἡ. The clergy.
ἱερατεῖον. 1. The sanctuary or bema. 2. The nave. 3. The congregation in the nave, 4. A clerical assembly.
ἱερατικός. A priest.
ἱεροδιάκονος. A monk in deacon's orders.
ἱεροκήρυξ. Epithet of S. Paul.
ἱερολογεῖν. 1. To pronounce a benediction. 2. esp. the nuptial one.
ἱερομάρτυρ. Holy Martyr. This title is confined to Martyrs in holy orders.
ἱερομνήμων. An official of the Great Church. He had charge of the roll of Bishops, and in case of a vacancy

- in any diocese, it was his business to appoint Readers, and to consecrate Churches.
- ἱερομόναχος*. A monk in holy orders.
- ἱερουργεῖν*. To celebrate the Liturgy.
- ἱερουργία*. The Liturgy.
- * *ἱεροφυλάκιον*. The sacristy.
- ἱεροψάλτης*. An ordained singer.
- ἱλαστήριον*. The bema.
- ἰνδικτίων, ἰνδικτος*. The beginning of the Ecclesiastical year. Sept. 1.
- ἱππος*. The piscina.
- ἱσαπόστολος*. A title of certain Saints. 1. Bishops consecrated by Apostles. 2. Holy women who would have been Apostles if men, as S. Mary Magdalene. 3. Princes who established Christianity, as Constantine the Great. 4. The first preacher of the Faith in any country.
- ἱστᾶν*. To recite in order.
- ἱστορία*. A picture.
- ἱστοριογράφος, ἱστορίτης*. A painter.

K.

- Καβαλλία, τά*. Written musical notes.
- κάγκελος, κάγκελλον, κάγκελος*. The rails of the bema; the iconostasis.
- καθαιρεῖσθαι*. To be deposed from clerical functions.
- καθαρίζεσθαι*. To be dispossessed of a demon.
- καθαροί*. The Novatians.
- καθέδρα*. 1. Any seat in a church. 2. esp. the Bishop's throne. 3. A see. 4. The session of a Council.
- καθεδρατικόν*. The fee paid by a newly-consecrated Bishop to his consecrators.
- καθηγητής*. An abbat.
- καθηγουμενεύειν*. To preside over a convent.
- καθηγουμένησσα*. An abbess.
- καθηγούμενος*. An abbat.
- κάθημα*. A Bishop's throne.
- καθιέρωσις*. Consecration.
- κάθισμα*. 1. One of the twenty portions into which the Psalter is divided. 2. A hymn sung while the congregation sits. †3. A hermitage.
- καθισμάτιον*. A hermitage or separate cell.
- καθολικός*. 1. Catholic. 2. Metropolitan. 3. Title of the

- κανονικός.** 1. Canonical. 2. One whose name is one the Canon, an ecclesiastic.
- κανόνιον.** 1. A Dominical table. 2. A ritual law.
- κανών.** 1. Any ecclesiastical law. 2. The list of those who have a share in the Church funds. (Lat. *matricula*.) 3. The public office of the Church. 4. A penitential. 5. The rule of a monastic order. 6. A hymn, properly consisting of nine Odes. 7. A harmony of the Gospels.
- καπάσιον.** The cap of a Patriarch.
- καπελάνος.** The vergier or sexton of a church.
- κάπελλον.** See **καπάσιον.**
- καπετώλιον.** The chapter-house of a monastery.
- καπικλάριος.** A gaoler.
- καρακάλλιον.** A cowl.
- καρποφοροῦντες.** Benefactors of a church or convent.
- κασιτροήνσιος.** An official entrusted with the care of the Patriarchal insignia, and with certain functions in the Liturgy.
- καταβαπτίζειν.** To baptize invalidly.
- καταβασία.** A hymn sung in the midst of the choir by the singers of each side, who come down from their stalls.
- καταβάσιον.** A crypt for reliques under the Altar. (Lat. *confessio*.)
- κατάδυσις.** Baptismal immersion.
- κατάθεμα.** A curse.
- καταθέσια.** The deposition of reliques.
- κατακλαστόν.** The antidoron or blessed bread.
- καταλλαγή.** Reconciliation to the Church.
- κατάλυσις.** The cessation or mitigation of a fast.
- κατανυκτικός.** Compunctory, penitential.
- καταπέτασμα.** 1. The veil of the baldachin or canopy of the Altar. 2. That of the holy doors. 3. Another name for the **ἀήρ.**
- κατάσαρκα.** The inner altar-cloth.
- κατάστασις.** 1. Any regular form. 2. esp. the creation of a Bishop.
- κατζί.** A censer used on Maundy Thursday to dry the Hosts intended for the Communion of the sick. These are dipped in common wine, placed on the paten, and then exposed to the heat.
- κατηγοριάρχης.** The official who announces the festivals and fasts to the people.

- κατηχεῖν. To catechize, to prepare for baptism.
 κατηχήσις. A catechism.
 κατηχήτης. A catechist.
 κατηχοῦμενον. The womens' gallery in a church.
 κατηχοῦμενος. A catechumen.
 κατακαμηλαύχιον. The outer part of the double monastic cap.
 κειμηλιαρχεῖον. The treasure-chamber of a church.
 κειμηλιάρχης. The treasurer of a church.
 κειμηλιοφύλαξ. The treasurer of a church.
 κεκραγᾶριον. Exclamatory; epithet of Pss. 142—3.
 κέλλα. A monastic cell.
 κελλάριος, κελλαρίτης. The cellarer of a convent.
 κέλλη, κέλλιον. See κέλλα.
 κελλιότης. A recluse monk.
 κεντονάριον, κεντώνιον. A patchwork garment worn by monks.
 κέριον. A taper.
 κεφαλοκλισία. An obeisance.
 κηροφόρος. A candle-bearer.
 κηρὸς. 1. An Apostle. 2. A Dominican or Friar Preacher.
 κιβώριον. 1. The baldachin or canopy of the Altar. *2. A grave or coffin.
 κιγκλίδες. The altar-rails or iconostasis.
 κιονία καὶ στήθεα. A name of the older form of the iconostasis.
 κιονίτης. A pillar-monk.
 *ἁλαδεορτή. Palm-Sunday.
 κλάσματα, κλαστόν. The antidoron, or blessed bread.
 κλεινώδιον. A jewel, a treasure. (Germ. *Kleinod*.)
 κλεπτάββας. A pretended monk.
 κλήμα. A region or province.
 κληρικᾶτον. 1. A rank of the hierarchy. 2. Any minor ecclesiastical function discharged by those below the grade of Deacon.
 κληρικὸς. An ecclesiastic.
 κλήρος. 1. The body of the clergy. 2. Ecclesiastical rank.
 κλήσις. The feast of the Circumcision.
 κόγχη. 1. The shell-like roof of the apse. 2. The apse itself.
 κοίμησις. 1. Death. 2. The feast of the Assumption.
 κοιμητηριον. A cemetery.
 κοινοβιακός. A cœnobite, a monk.

- κοινοβιάρχης.** An abbat.
κοινόβιον. The common-room or dwelling of a monastery.
κοινωθῆναι. To secularize.
κοινωνεῖν. To communicate.
κοινωνία. Sacramental communion.
κοινωνικαὶ ἐπιστολαί. Letters of pardon granted to the lapsed.
κοινωνικόν. 1. A sacramental hymn, such as the Western *Tantum ergo*. 2. A stichos in the Liturgy before the communion.
κοινωνικός. One of the same communion.
***κολιαντά, τά.** Christmas Eve.
***κολιαντόν.** A cake given to children who go from house to house at Christmas, singing "CHRIST is born".
***κόλλαβος.** Boiled wheat distributed at funerals.
κολόβιον. A dalmatic.
κόλυβον. A wheaten cake distributed in churches on the first Saturday in Lent, also at Masses for the dead.
κολυμβήθρα. A font or baptistery.
κολύμβιον. A holy-water stoup or benatura.
κόλυμβος. A font.
***κομβοσχοίνιον.** A rosary.
κομπολόγι. A rosary.
κοντάκιον. 1. A short hymn (qy? *canticum*). 2. A roll of MS.
κοπιότης. A grave-digger.
κορμή. A body.
κορυφαῖος. A Bishop.
***κορώνετα.** A rosary.
κοσμικόν. The world.
κοσμικός. A secular person.
κοσμοκράτωρ. Epithet of Satan.
κόσμος. The world of secular life.
κουβουκλείσιος, κουβούκλης. The staff-bearer of a Bishop.
κουβούκλιον. 1. A tabernacle for the Host. 2. A campanile of the same form.
κουκοῦλλα. A chrisom-veil.
κουκούλλιον. A cowl.
κουμεντούρι. A Knight Commander of the Hospitallers or Templars.
κουρά. The tonsure.
κούτζουλον. A woollen robe.
κράββατος. A bed.

- λάζαρος.** One lately dead.
λαζαροῦν. To bury.
λαζάρωμα. Grave-clothes.
λαζάρωσις. 1. A corpse prepared for burial. 2. The act of burial.
λαϊκός. A lay person.
λαμπαδάριος. A candle-bearer.
λαμπρά ἡμέρα. Easter Day.
***λαμπροηγιατικά, τὰ.** Easter gifts.
***λαμπροητικός.** Paschal.
λαμπρόν, τό. Fire.
***λαμπροσχολα, τὰ.** Easter holidays.
λαμπροφορεῖν. To put on white apparel.
λαμπροφορία. White apparel.
λαμπροφόρος. Splendour-bearing; Epithet of Easter Day.
λαός. The laity.
λαοσυνάκτης. An official appointed to convene the clergy and laity on solemn occasions.
***λατῖνος, λατινόφων.** A Roman Catholic.
λαῦρα. A collection of monastic cells.
λαυρίτης. An inhabitant of a laura.
Λαυσαϊκόν. The Lives of the Saints by Palladius, dedicated to Lausus.
λεβητῶν, λεβητονάριον, λεβιτῶν. A sleeveless surplice. (Lat. *Levitonarium*.)
λεβητῶν συνεκτικός. The vestment worn by monks at their first reception, at communion, and at burial.
λειτουργεῖν. 1. To discharge any public clerical function. 2. esp. to celebrate the Liturgy.
λειτουργία. 1. Any ecclesiastical function. 2. esp. the Holy Eucharist. 3. A missal.
λειτουργεῖσθαι. To hear mass.
λειτουργικόν. A missal.
λειτουργός. A deacon.
λείψανα. Reliques of Saints.
λενιτῶν. See *λεβητῶν*.
λιτανεία. 1. A litany. 2. A procession.
λιτανεύειν. To go in procession.
λιτή. A procession with prayers and hymns.
λίτον. An altar-cloth.
λιῶς. In monotone, without modulation; or in a low tone.
λογοθέτης. The keeper of the Patriarchal seal.
λόγχη. The holy spear used to divide the Host.

- λουτήρ, λουτήριον. A baptistery.
 λύειν. To break a fast.
 † λυχναψία. Seven Collects said before the Prefatory Psalm at Vespers.
 λυχνικόν. The first part of Vespers.
 λωβεία. Leprosy.
 λωβός. A leper.
 λωβοτροφεῖον. A lazar-house.
 λώρια, τά. The wavy bands on a bishop's cope.

M.

- Μαγαρίζειν. 1. To pollute. 2. To become a Moham-
 medan.
 μαγαρίτης. A renegade.
 μάξη, μάξι. Together with.
 μάξιλος. A basin.
 μάθημα. The Apostles' Creed.
 μαθητεῖον. A church dedicated to Apostles.
 μακαρισμοί. The Beatitudes.
 μακαριώτατος. Title of the Patriarch of Alexandria.
 μακαριώτης. Title of respect to Bishops, esp. the Pa-
 triarch of CP.
 μακρῶν. The oblong portico of the Great Church of CP.
 μανδήλιον. See μανδύλιον.
 μανδρά. 1. A sheepfold. 2. A monastery.
 μανδρεῦν. To become a monk.
 μανδρίτης. A monk.
 μανδρογέρον. An aged monk.
 μανδύας. 1. A monk's cloak. 2. A cope.
 μανδύλιον. 1. A napkin or maniple. 2. μ. ἁγιον. A
 Veronica.
 μάννα. Perfumed oil said to flow from the reliques of
 certain Saints.
 μανσιονάριος. The resident verger of a church. (Lat.
 mansionarius.)
 μαντήλιον, μαντίλιον. A napkin or maniple.
 μάντισσα. A witch.
 μανουάλιον. A hand-candlestick.
 μαργαρίτης. A particle of the Host.
 μαργαρίτις. A pyx.
 μαργέλλιον. An ornament stitched on a vestment.
 μαργώνιον. A wallet or scrip.

- μάρτυρ, μάρτυς.** A martyr.
μαρτυρεῖν. To suffer martyrdom.
μαρτυροῦν. To inflict martyrdom.
μαρτυρικόν. A hymn in praise of a martyr.
μαρτύριον. 1. Martyrdom. 2. A church dedicated to a martyr.
μαρτυρογραφίον, μαρτυρολόγιον. The acts of one or more martyrs.
μασγίδιον. A mosque.
ματρίκιον, μάτριξ. 1. A mother church, with dependent parishes or chapelries. 2. A Cathedral.
μαυλίσια. Impurity. (Lat. *mollities*.)
μαφόριον. A wimple or large veil.
μεγαλειον. A jewelled copy of the Gospels. (?) Goar translates "Magnificat" but?
μεγάλη. An abbess.
μεγαλομάρτυρ. A title given to some distinguished martyrs.
μεγαλοσχημεῖν. To take the full monastic habit, to make final profession.
μεγαλόσχημος. A fully professed monk.
μεγαλυναρία, τά. Hymns of praise, usually beginning with the word *μεγάλυνον*.
μέγας. An abbat or senior monk.
μεθεόρτιον. The morrow of a festival.
μελανεῖμων. Black-robed, epithet of monks.
μελλοκουρίτης. A candidate for the tonsure.
μελλοφώτιστος. A catechumen.
μελχίται. Followers of the Sovran, epithet given to the Catholics after the Council of Chalcedon by the Eutychians.
μελώδημα. A long hymn or Canon.
μελωδός. A hymn-writer, esp. S. Cosmas.
μεμόριον. 1. A church built over a martyr's grave. 2. A tomb. (Lat. *memoria*.)
μεμορίτης. The priest of a *μεμόριον*.
μεμοροφύλαξ. The verger of a *μεμόριον*.
μενούριοι. Friars Minor, Franciscans.
μερίς. A portion of the Host.
μεσατώριον. 1. The dwelling of the verger of a church. 2. † The sacristy.
μέση (ἐκκλησία). The nave of a church. (*στάσις*) The mid-division of the psalms said in any office.

μεσίτης. 1. The Mediator. 2. A bishop who administers a diocese during the vacancy of the See. (Lat. *intercessor*.)

μεσόναιος. The centre of a church.

μεσονήστιμος. Midlent week.

μεσονυκτικόν. The midnight office, answering to the Western Matins.

μεσοπεντηκοστή. Wednesday of the fourth week after Easter.

μεσώριον. The office said in the intervals between the Hours of Prime, Terce, Sext, None, and Vespers.

μετάδοσις. Sacramental communion.

μεταδούναι. To communicate another.

μεταθέσιμον. The translation of a Bishop.

μετακίνησις. The translation of a Bishop.

μεταλαμβάνειν. To receive the Holy Communion.

μετάληψις. 1. The act of communicating. 2. esp. said of receiving the chalice. 3. Also the reception of the antidoron. 4. and of holy water.

μετανοεῖν. To do penance.

μετανοία. 1. Repentance. 2. Penance. 3. An obeisance or low reverence (once restricted to penitents). 4. A penitentiary for fallen women.

μετανώστης. A penitent.

μεταποίησις. Eucharistic transmutation.

μετάστασις. 1. A spiritual change; sacramental term applied to Baptism and the Holy Eucharist. 2. *μ. θεοτόκον.* The Feast of the Assumption.

μετατώριον. See *μεσατώριον*.

μετενθρονιάζειν. To translate a Bishop.

μέτεξις. Sacramental communion.

μετουσίωσις. Transubstantiation.

***μετόχιον.** 1. A convent. 2. A farm belonging to a convent. (Lat. *grangia*.) 3. † A cell subject to a monastery.

μετριότης. A term of humility used by Patriarchs.

μηρεύς, μιρεύς. A false priest.

μηλωτάριον, μηλωτή. A sheepskin dress.

μηναῖον. A book containing the offices of a month.

μηνολόγιον. The Martyrology.

μήνυμα. The public announcement of the Election of a new Patriarch.

μηξόμηλον. A pyx for the communion of the sick.

- μητροπάρεθνος.** Epithet of the Blessed Virgin.
μητρόπολις. 1. The see of a metropolitan. 2. Epithet of Christmas Day.
μητροπολίτης. A metropolitan Bishop.
μίαν μίαν. Little by little, gradually.
μικρόσχημος. One who has taken the lesser monastic habit; a probationer.
***μινσατώριον.** The sacristy.
μιτατώριον. See **μεσατώριον.**
μνεία. Liturgical commemoration.
μνημεῖον. A tomb.
μνήμη. 1. A tomb. 2. A church in which there is the tomb of a Saint. (Lat. *memoria*.) 3. The anniversary of a Saint's Day. 4. Burial of the dead.
μνημονεύειν. 1. To commemorate in the Liturgy. 2. To bury the dead.
μνημόσυνον. 1. Liturgical commemoration. 2. The burial office.
μοιρολογίστρα, μοιρολογήτρια, μορολόγυστρις. A hired female mourner.
μοῦχος. An intrusive Bishop.
μολυβίς, μολυβίδιον. The cork float of a lamp.
μοναδικός, μονάζων, μοναστής. A monk.
μοναστήριον. A monastery.
μοναστρία. A nun.
μοναχεῖον. A monastery.
μόναχος. A monk.
μόνη. A convent.
μονίδιον. A small convent.
μονοίκιον. A small country parish.
μονολόγιστος. He with one thought (i. e. prayer), an epithet of monks.
μόνος. A monk.
μονοσιτεῖν. To eat only once a day.
μονότροπος. United, accordant; epithet of monks.
μονύδριον. A small convent.
μονοφαγία. The one meal of stricter monks.
μονοφυσῖται. Heretics who denied the existence of two natures in CHRIST.
μούσα [μάω, μάσσω]. A piece of compressed sponge fastened to the maniple, and used for cleansing the paten.
μοχθηρός. An ass.

- ***μπατίμιον**. Fee paid for a licence to officiate.
μνάκιον, μνάξ. The apse of a church.
μυροβλήτης. A Saint from whose reliques perfumed oil was said to exude.
μύρον. 1. The Holy Chrism. 2. See **μάννα**.
μυροδότης. The keeper of the Chrism.
μυροδόης. See **μυροβλήτης**.
μυροφόροι. The Ointment-bearers, the Holy women at the Sepulchre.
μυσταγωγείν. To baptize.
μυσταγωγία. 1. The Liturgy. 2. Instruction before baptism.
μυστήριον. A sacrament.
μυστικός ὕμνος. The Trisagion.
μυστικῶς. Secretly, inaudibly.
μωρά. A witch.

N.

- Ναζαραῖος**. A Nazarene; epithet of monks.
νάμα. Wine for the Holy Eucharist.
ναός. The nave of a parochial church, or the choir of a monastic one.
νάρδιον. Unconsecrated chrism.
νάρδος. An outer vessel in which the box of chrism is placed.
ναρθηξ. 1. A staff, esp. a monk's. 2. The part of a church between the porch and the nave, allotted to penitents and catechumens.
ναυτολόγος. † A catechist.
***νεκροκαμπάνα**. A passing bell.
νεκρώσιμον. A hymn for the dead.
νεοκονρίτης. A monastic novice.
νεόννυμφος. A bridegroom before the marriage ceremony.
νεόφυτος. 1. A newly converted or baptized Christian.
 2. One raised suddenly from the laity to the episcopate, as S. Ambrose and S. Tarasius.
νεοφώτιστος. A newly baptized person.
νεφέλη. Another name for the **ἀήρ**.
νεωκάγκελλος. The altar-rail.
νεωκόρος. A doorkeeper or verger.
νήμα. A garment.
νηστεία. 1. Any fast. 2. Lent.

- νηστευτής, νηστικάρης.* A faster.
νοεραὶ δυνάμεις, νόες. Intelligences; angels.
νομικός. The judge of appeal in rubrical questions.
νομοδότης. 1. The official intrusted with the supervision of the Calendar and rubrics. 2. The Almoner of the Great Church.
νομοκανών. 1. A book of canons. 2. A penitential.
νονίς. 1. (Egypt.) A nun. 2. (Lat.) The nones of a month.
νοννή. A nun.
νοννός. A monk.
νοσοκομείον. The infirmary of a convent.
νοσοκόμος. The infirmarer.
† νοσφισμός. Separation, loneliness.
νουμμοδότης. See *νομοδότης* № 2.
** νοῦννα, νοῦννος.* A sponsor.
νυμφαῖον. A font for ablutions outside a church-door.
νυκτεγερσία. The vigil of a great festival.

Ξ.

- Ξενοδοχεῖον.* The guest-chamber of a convent.
ξενοδόχος. The Hospitaller of a convent.
ξενοκουρίτης. A monk from a strange convent.
ξένων. See *ξενοδοχεῖον*.
** ξεπαπαδεύω.* To abandon the clerical life.
** ξεπαπαδίζω.* To depose a priest.
ξεραίνειν, ξέρνειν. To vomit.
ξεστή, ξεστός. A ewer.
ξηρόκηπος. An unpaved court.
ξηροφαγία. Lenten diet, such as bread, dried fruit &c.
ξύλολάτρης. An epithet given to the Catholics by the Iconoclasts.
ξύλον. 1. The Cross. 2. The rack. (Lat. *equuleus*.) 3. A piece of wood used instead of a church-bell.
ξωπέτασθον. The curtain at the entrance of a church.
ξωστής. The outer porch of a church.

Ο.

- Όγκινος.* A hook used in torture. (Lat. *uncinus*.)
ὁδηγητρία. Guide; epithet of B. V. M.
ὁδηγητρία. The picture of the Virgin and Child ascribed

- to S. Luke, and placed by the Empress S. Pulcheria in the Church τῶν ὁδηγῶν.
- οἰκία.** The cell of a monastic official.
- οἰκιακός.** The occupant of an οἰκία.
- οἰκίσκος.** A side-chapel.
- οἰκοδομεῖν.** To edify, to instruct.
- οἰκοδομία.** Edification.
- οἰκονομία.** 1. Providential plan or government. 2. Reserve on points of doctrine. 3. Hospitality.
- οἰκονομεῖον.** The store-room of a convent.
- οἰκονόμος.** The administrator of the revenues of a diocese or convent: a steward.
- οἶκος.** A short hymn in honour of God or of a Saint. (Ital. stanza.)
- οἰκουμενικός.** Universal. A title given to the General Councils and to the Patriarchs of Rome and Constantinople.
- οἰνοχόη.** The cellarer of a nunnery.
- ὀκταήμερον.** Eight days' fast before a great festival.
- ὀκτώηχος.** An office book containing the ferial services from the Saturday Vespers to the end of the Sunday Liturgy.
- ὀλοκρατική.** The week but one before the Lenten fast.
- ὀμιλεῖν.** To preach.
- ὀμιλία.** A sermon or charge, esp. a bishop's.
- ὁμοιον.** A hymn of the same rhythm as that which precedes it.
- ὁμολογεῖν.** 1. To suffer for the Faith. 2. To confess one's sins.
- ὁμολογητής.** A sufferer for the Faith.
- ὁμολογία.** 1. Confession. 2. Monastic profession.
- ὁμφαλός.** The centre of a church.
- ὁρθοδοξία.** 1. The true Faith. 2. Epithet of the first Sunday in Lent, on which the defeat of the Iconoclasts is celebrated.
- ὄρθρος.** The office of Dawn, answering to the Western Lauds.
- ὁρμάζειν.** To betroth.
- ὁρμαστρα, τά.** The rite of betrothal.
- ὄρος.** 1. A definition or Canon. 2. The boundary of an asylum attached to a church.
- ὄρφανος.** 1. Any orphan. 2. A chorister-boy.
- ὀσιομαρτυρ.** A title of certain eminent martyrs, whether men or women.

ὄχλος. The laity.

ὀψάριον. A fish.

ὀψίκιον. Attendance on any one; company. (Lat. *obsequium*.)

ὀψικεύειν. To attend upon; to accompany.

II.

Παιδαριογέρων. Epithet of S. Macarius of Egypt.

παλιγενεσία. 1. Regeneration; new birth. 2. Baptism.

παλιντοκία. 1. Regeneration; new birth. 2. Baptism.

παμμακάριστος. Epithet of B. V. M.

παναγία. 1. Epithet of the Blessed Virgin. 2. A piece of bread cut cross-wise, and distributed to the monks in the refectory before a meal by an official.

παναγιαῖριον. The dish on which the *παναγία* is placed.

παναγιότης. Title of respect given to Patriarchs.

παναγιώτατος. Title of the Patriarch of CP.

πανάρετος. The Book of Ecclesiasticus.

πανηγυρικόν. A book of festival sermons.

πανηγυρίζειν. To keep a feast.

πανηγύριον. 1. A festival. 2. The Liturgy.

πανηγυρίς. 1. A festival. 2. A festival sermon.

πανιερότης, πανιερώτατος. Title of Bishops.

παννυχεύειν. To keep vigil.

παννυχίς. A vigil.

πανοσιότης, πανοσιώτατος. Title of inferior ecclesiastics.

παντοκρατωρ. 1. Epithet of the Deity. 2. Title of the Provincial of several monasteries.

παξαμῆς, παξαμῆς. 1. Biscuit. 2. Coarse ration-bread, used by soldiers and monks.

* **παπάδευμα.** Ordination of a priest.

* **παπαδένω.** To ordain.

* **παπαδία.** A priest's wife.

παπαδίζειν. To ordain.

παπαδίσκιον. A young priest.

* **παπαδισσα.** A priest's wife.

παπαδίτης. A cleric.

* **παπαδοπούλα, παπαδοπούλον.** Daughter or son of a priest.

παπαδούριον. An insignificant priest.

παπαλήθρα. 1. A priest's cap. 2. The tonsure.

πάπας. The Pope, of Rome or Alexandria.

- παπᾶς, παππᾶς. A parish priest.
 παραβαλανεῖς. See παραβολάνοι.
 παραβάπτισμα. Irregular baptism.
 † παραβήματα, τὰ. The prothesis and sacristy, when divided by walls from the central bema.
 παραβολάνοι. District visitors of the sick, esp. in Alexandria.
 παράθεσις. 1. A commendatory prayer. 2. esp. the Bishop's benediction of the catechumens.
 παραινεῖν. To exhort.
 παραινεσις. A hortatory sermon.
 παρακαλία. Intercession.
 παρακαταθήκη. The reserved Sacrament for the sick, consecrated on Maundy Thursday.
 παρακέλλιον. A subsidiary cell.
 παράκλησις. 1. A supplication. 2. A procession. 3. An extra allowance at a conventual table. (Lat. *consolatio*.)
 παρακλητική, παρακλητικόν. An office-book containing the ferial hymns set to each of the eight tones.
 παρακλητος, παρακλητήτωρ. The Comforter.
 παρακοντάκιον. A respond.
 παραλαύριον. A small or subsidiary laura.
 παραμόνδν. A kind of small scapular, embroidered with the Cross &c., worn by monks under the mandyas.
 παραμένων. A candidate for admission into a monastery.
 παραμονάριον. The vergers' chamber.
 παραμονάριος. The resident vergers of a church. (Lat. *mansionarius*.)
 παραμονή. The vigil of a festival.
 παραμυθία. An extra allowance at a conventual table.
 παραννυμφος. 1. A groomsman. 2. A sponsor.
 † παραπόρτια, τὰ. The side doors of the iconostasis.
 παραπτερον. A side aisle.
 παρασκευή. Friday. π. μεγάλη. Good Friday.
 παράστασις. The attendance of the Emperor in state at Church.
 παρασυναγωγή. A conventicle, a heretical assembly.
 παρασυναξις. A conventicle, a heretical assembly.
 παρατρέπεζον. A credence-table.
 παραφωνιστής. A chorister.
 παραφώτισμα. Irregular baptism.
 πάρεδρος. The vergers of a church.
 παρεκκλησίον. A chapel close beside a church.

- παρθενείον, παρθενών.** A nunnery.
παροιμία. 1. A diocese. 2. A parish.
παροικονόμος. A deputy steward.
παρομιαστής. The writer of any part of the Book of Proverbs.
παρουσία. 1. The Nativity. 2. π. δέυτερα. The Last Day.
παρόχιον. A parish.
παστοπορεία, τά. † See παραβήματα.
πάσχα. 1. Easter Day. 2. The Holy Eucharist. 3. π. νομικόν. The Passover.
πασχάζειν. 1. To celebrate Easter. 2. To bless, and subsequently eat of bread, eggs and cheese, after the Liturgy on Easter Day.
πασχαλία. The Easter festival.
πασχάλιον. The cycle of moveable feasts.
πασχαλικός. One who observes Sunday devoutly.
πασχικός. A demoniac.
πατερήσσα, πατερίζα. A patriarch's pastoral staff.
πατερικόν. A book of Lives of the Fathers.
***πάτερμας, τό.** 1. The Our FATHER. 2. A rosary.
†πατρακούνεσθαι. To be heard by the FATHER.
πατριαρχεῖον. 1. The Cathedral of a Patriarch. 2. His palace.
πατριάρχης. 1. A Patriarch, strictly only used of the Bishop of Antioch, but commonly applied also to those of Rome, Constantinople, Alexandria, and Jerusalem. 2. A legate with extraordinary powers sent through the suffragan dioceses in time of important religious crises.
πατριαρχία. 1. A patriarchate. † 2. The Generalship of a monastic order.
πατριαρχικός. Patriarchal.
πατροσύνη. Paternity, title of ecclesiastical dignitaries.
πέμπτη. Thursday. π. μεγάλη. Maundy Thursday. π. νέα. Thursday after Easter.
πενθέκτη. The Council in Trullo, A. D. 691, so called as complementary of the fifth and sixth General Councils. (Lat. *Quinisextum*.)
πεντάστιχος. A collect consisting of five clauses or verses.
πεντηκοστάριον. An office-book containing the services from Easter Day to the octave of Whitsun Day.
πεντηκοστή. 1. The interval between Easter and Whitsuntide. 2. Whitsun Day.

πεντηκοστός. Psalm LI. *Miserere mei.* Usually marked as τὸ Ν.

πέργουλα, πέργυλον. A pulpit.

περιάπτῃς. One who wears an amulet or charm.

περίβολος. One of the four porches of a church.

περιεσερχόμενος. An official of the Great Church, having the charge of bearing in the fire needed for kindling incense &c.

περικεφαλαία. 1. The larger cap worn by monks. 2. The chrisom-veil.

περικοπή. A section or chapter of the Bible.

περιοδευτής. 1. A Visitor appointed by the Bishop. 2. An official charged with the instruction of schismatics who desire to be reconciled to the Church. 3. A title sometimes given to the Chorepiscopi. 4. An itinerant preacher.

περιπατεῖν. To go in procession.

περίπατος. 1. The state litter in which the Emperor was borne in procession to church on Palm Sunday. 2. The procession itself.

περιστέρα. 1. A pyx in the shape of a dove, suspended above the altar. (Lat. *columba*.) 2. A purple veil hanging from the cap of a secular priest.

περιστήθιον. An oblong plate of jewelled gold or silver worn by Bishops on the breast over the Chasuble, in imitation of the High Priest's breastplate. (Lat. *pectorale*, *rationale*.)

περιτραχήλιον. See *ἐπιτραχήλιον*.

περίχυσθαι. To receive baptism by affusion. (Lat. *circumfundi*.)

πεσός, πεσσός. A pillar supporting the arch of a church.

πετραχήλι. See *ἐπιτραχήλιον*.

πένσις. The appeal to the people to confirm the election of a Bishop. (Lat. *interrogatio*.)

πηδάλιον. (A rudder.) A book containing the Creeds and Canons of the General Councils &c.

πηλός, ἡ. Human nature.

πηνία. Tapers.

πιάνειν. To take, to seize.

***πιλάτευμα.** Tyranny, torture.

***πιλάτεω.** To tyrannize, to torture.

***πιλάτης.** A tyrant, a torturer. (qy? from Pilate.)

πίναξ. A penitential.

πινσός. See *πεσός*.

- πίστις.** 1. The Christian faith. 2. The Apostles' Creed.
πιστον. A proof of faith.
πιστός. A baptized Christian.
πίστοτος. Pious.
πλάγιος. Plagal, oblique. An epithet of four of the Ecclesiastical tones, viz. 2nd, 4th, 6th, and 8th Gregorian.
πλήθη, τά. The laity.
πλήρωμα. 1. The Universal Principle (a Gnostic term).
 2. A full assembly.
πλουματίζειν. To scourge with a loaded whip.
πλουμάτον. A whip loaded with lead. (Lat. *plumbatum*.)
πνευματικός. A spiritual father, director, or confessor.
πνευματομάχοι. The Macedonian heretics.
πνευματορήτωρ. The preacher in a monastery.
ποδέα, τά. The curtains of an icon.
ποιεῖν. To celebrate the Holy Eucharist.
ποκάμησον. An under garment.
πολιτεία. Manner of life, conversation.
πολιτικά. Verses in *accentual iambic tetrameter acatalectic*.
πολύλεος. 1. Psalms 135 and 136 said as one. 2. A lamp of seven lights hanging in the midst of a church. (qy. *πολύελαιον*.)
πολυσταύριον. A vestment worn by prelates, with a pattern of crosses.
πόματα. Wavy stripes on the cope of a prelate.
πομπεύειν. To slander.
ποταμοί. See *πόματα*.
ποτήρι, ποτήριον. A chalice. *π. κοινόν.* A glass of wine given to a nuptial pair by the priest, and broken as soon as they have thrice drunk of it.
ποτηριοκάλυμμα. A chalice-veil.
πραγματικόν. An Imperial order in Council.
πραξαπόστολος. The Book of the Acts of the Apostles.
πράξις. An act of a Council.
προεβεία. 1. Intercession. 2. An annual Litany formerly at the Blachernal palace.
προεβεύειν. To intercede.
προεβευτής. An intercessor.
προεβευτρία. An intercessor (feminine).
προεβυτέρα. 1. A priest's wife. 2. The senior widows on the Canon. 3. A chief Deaconess.
προεσβυτερεῖον. 1. Priestly rank. 2. An assembly of priests.

- πρεσβυτέρισσα.* See *πρεσβυτέρα*.
πρεσβύτερος. A priest.
πρεσβύτες. See *πρεσβυτέρα*.
πρεσπόκων. A crier (*præco*).
πριμικήριος. The first of any rank, such as Readers, Singers &c.
προαναφορά. The earlier part of the Liturgy before the oblation.
προαναφορική. See *προαναφορά*.
προαύλιον. The porch of a church.
προβλήσις. The Imperial ratification of the election of a Bishop.
προβαλή. The Procession of the HOLY SPIRIT.
προγράφειν. To translate a festival.
προεδρία. 1. Precedency. 2. Episcopal rank.
προεδρος. 1. A president. 2. A Bishop.
προεόρθιον. The vigil of a festival.
προεορτάζειν. To anticipate a festival.
προξυμότης. One who celebrates with leavened bread.
προηγιασμένα, τὰ. Presanctified. Consecrated Eucharistic species used in the Liturgy at times when it is the rule not to say the Canon of consecration.
προηγνούμενος. An ex-abbat.
πρόθεσις. 1. The preparation of the elements for oblation. 2. The chapel where this takes place. 3. A credence-table.
προκείμενον. A short anthem sung before the Epistle.
πρόλογος. do. (In the Liturgy of S. Mark.)
προμήτωρ. Epithet of Eve and of S. Anne.
πρόναος. The narthex.
προοιμιακὸς ψαλμός. The Prefatory Psalm CIV. with which Vespers &c. commence.
πρόξιμος. An official of the Great Church having the direction of the bell-ringers.
προπάτωρ. 1. A Father of the Old Testament. 2. S. Joachim.
προσευχάδιον. A prayer-stool or bench.
προσευχή. 1. A prayer. 2. An oratory.
προσκλαύσις. The weepers, or lowest grade of penitents. (Lat. *Flentes*.)
προσκομιδή. The Offertory.
προσκομίζειν. To celebrate the Liturgy.
προσκύνημα. 1. A reverence. 2. An icon to which a

- reverence is made. 3. The chapel or niche containing such an icon. 4. *π. ἄγιον*. A pilgrimage to Jerusalem.
- προσκυνητήριον*. A church or oratory.
- προσκύνησις*. See *προσκύνημα*.
- προσκύρια, τά*. The Gradual Psalms.
- προσμονάριος*. The resident verger of a church.
- προσόμοια*. Hymns of the same rhythm.
- προσόμοια (στιχηρά)*. Verses of hymns which serve as the rhythmical model of subsequent ones.
- προσοχή*. Intent devotion.
- προσφέρειν*. 1. To make an offering. 2. esp. to celebrate the Liturgy. 3. To present a candidate for ordination.
- προσφέρημα, πρόσφερις*. An oblation.
- προσφερις*. The presentation of a candidate for ordination.
- προσφορά*. 1. An oblation. 2. A Host, whether consecrated or not. 3. *π. ὑψωμένη*. The antidoron. 4. See *πρόσφερις*.
- προσφοράριος*. The official who provides the Altar breads. (Lat. *oblationarius*.)
- πρόσχημα*. The dress of a novice.
- προσφωνήσις*. An address by the Patriarch to the people. (Lat. *allocutio*.)
- προὔποστολή*. The front part of the vaulting of the apse.
- προφητάναξ*. Prophet-King. Epithet of David.
- προφητεῖον*. 1. A church dedicated to a prophet. 2. A citation from one of the prophetic books.
- προφήτης*. 1. A prophet. 2. A preacher. 3. A priest.
- προφωνήσιμος*. Epithet of Septuagesima Sunday, because public notice is then given of the Lenten fast.
- προφώνησις*. Public notice.
- προχέρισις*. Promotion to any ecclesiastical grade.
- προχειρίζεσθαι*. 1. (Mid.) To prepare a list of Candidates for Holy orders. 2. (Pass.) To be promoted to a higher grade.
- πρωτένδικος*. The judge of all minor ecclesiastical causes in the Bishop's court.
- πρώτη*. 1. The office of Prime. 2. A Prioress.
- πρωτοαποστολάριος*. The principal Reader.
- πρωτόθρονος*. A Primate.
- πρωτοκαθεδρία*. Primacy.
- πρωτόκλητος*. Epithet of the Apostle S. Andrew.

- πρωτοκορύφαιος.** Epithet of SS. Peter and Paul.
πρωτομάγιστρο. Epithet of SS. Stephen and Thecla.
πρωτονοτάριος. The Patriarch's principal secretary.
πρωτοπάπαδης. 1. The parish of a rural dean. 2. Any parish with subordinate chapelries.
πρωτοπαπαδίκιον. 1. Decanal rank. 2. A mother church.
πρωτοπαπᾶς. A dean.
πρωῶτος. 1. Any person of prior rank. 2. An abbat. 3. A rector.
πρωτοσύγκελλος. The principal chaplain of a Patriarch.
πρωτοψάλτης. A precentor.
πιτερόν. 1. A deed or charter. 2. The aisle of a church.
πιτύρι, πτύον. A wooden spade, with which the Priest throws earth on the coffin at a funeral.
πιτωχεῖον. An alms-house.
πιτωχοτροφεῖον. An alms-house.
πιτωχοτρόφος. 1. The Warden of an alms-house. 2. The custodian of the Canon or list of church-poor.
πύλαι. See **θύραι.**
πυλωρός. A door-keeper, a minor church-official.
πυξίον. The pyx for the Presanctified species.

P.

- Ράβδος.** A pastoral staff.
ραϊνκτωρ. An ecclesiastical dignity. Its nature seems doubtful. Perhaps it was a titular rank, akin to the modern Italian *Prelatura*.
ρακενδύτης. A monk.
ράκος. The threadbare garment of a monk.
ραντίζειν. To sprinkle with holy water.
***ρασευχή.** The benediction of the monastic habit.
***ρασφόρος.** 1. A monk. 2. A novice.
ράσον. A monk's frock.
ρέκα. A scourge.
ρεφερενδάριος. A state messenger of the Patriarchal court, sent to the Emperor or other high Dignitaries.
ρήτόν. A citation from Holy Writ.
ρήτωρ. 1. A preacher. 2. The interpreter of the Patriarchal court. 3. Epithet of S. Paul.
ριπίδιον. A fan, formerly made of feathers, and used to keep off flies, now of silver, and merely ornamental.

ῥονχάριος. The wardrobe-keeper of a convent.
ῥούχον. A cloth or garment.

Σ.

Σάβανον. 1. A linen robe. *2. A shroud.

***σαβάνωμα.** The act of shrouding.

***σαβανώνω.** To shroud.

***σαβανωτής, σαβαρώτρα, σαβανωτρία.** One who prepares a corpse for burial.

σαββατοκυριακή. Saturday and Sunday together.

σάββατον. 1. Saturday. 2. The Jewish sabbath.

σάββατον τοῦ Λαζάρου. The eve of Palm Sunday.

σάγη, σαγηνή, σάγιν, σάγιον. A cloak. (Lat. *sagum*.)

σακέλλα, σακέλιον. A small bag or purse.

σακελλάριος. A treasurer. 1. **σ. μέγας.** A dignitary of the Patriarchal court who was Visitor of the monasteries of men. 2. **σ. μικρός.** The Visitor of parish churches and of nunneries.

σάκκος. 1. Sackcloth or haircloth. 2. A tight sleeveless vestment sometimes worn by Patriarchs and Metropolitans.

σαλός. Simple, foolish.

σαράδιον. A woollen cord tied round the feet of monks laid out for burial.

σαρακοστή. The Lent fast.

σαραντάρι. 1. Masses for the dead, celebrated for forty days. 2. A gift made to a church or convent in return for prayers.

σαραντήμερον. Advent, the forty days before Christmas.

***σαραντίασμα, σαραντισμός.** Churching of women.

σέκρετον. 1. A private chamber attached to a church. 2. The sacristy.

σεμνεῖον. A monastery.

σεμνή. A nun.

σέμνιον. A monastery.

σεμνός. A monk.

σήκητον. See **σέκρετον.**

σημαίνειν. To give the signal for worship, to ring the bells.

σημαντήρ. See **σημαντρον.**

σημαντήριον. A hammer with which the semantrum is struck.

σημαντρον. 1. signaller; a piece of wood, brass, or

- iron used instead of a bell in churches. 2. A church-bell. 3. A signature.
- σημασία.** The mystical meaning of anything.
- σημειοφόρος.** A worker of miracles.
- σημείωσις.** 1. The sealing of a document. 2. Any ratification.
- σιδηροῦς.** An iron semantrum.
- σιλεντιάρης, σιλεντιάριος.** A Privy - Councillor.
- σιλέντιον.** The Privy - Council.
- σκαράμαγκον, σκαραμάγγιον.** 1. A military cloak. †2. A large cope. (Lat. *pluvialis*.)
- σκενοφυλάκιον.** 1. The sacristy of a church. 2. An aumbry.
- σκενοφύλαξ.** The keeper of the Sacred vessels. **σ. μέγας.** A dignitary of the Patriarchal court, president of the Sacristy and guardian of vacant sees.
- σκιάδιον.** A cap.
- σκουφία.** The priest's cap.
- συνλῆναι.** To come to a person, to take trouble.
- συνλμός.** Trouble, fatigue.
- σολέα, σολέας, σολεῖον, σολία.** The part of the raised level of the bema which projects beyond the screen into the choir.
- σπεκουλάτωρ.** An executioner. (Lat. *speculator*.)
- σπήλαιον, σπηλαριον.** A cell or hermitage in a cave.
- στασίδια, τά.** The stalls in a church.
- στάσις.** 1. A fast. 2. A pause in the recitation of the Psalter. 3. A rank or grade. 4. A stall.
- στανροαναστάσιμα, τά.** Hymns commemorative of the Cross and the Resurrection.
- στανρογάθανα.** Crosses made of red and white ribbons, and attached for eight days to the dress of the newly-baptized.
- στανροθεοτόκιον.** A hymn commemorating the Blessed Virgin at the Cross. The *Stabat Mater* is a hymn of this kind.
- στανροπάτης.** One who violates a written engagement.
- στανροπατία.** Breach of faith, perjury.
- στανροπήγιον.** The rite of fixing a Cross in token of direct Patriarchal jurisdiction. 2. A church or convent where a Cross has been so fixed, and exempt from diocesan jurisdiction.
- στανροπροσκύνησις.** The office of the Cross on Quadregesima Sunday.

- σταυρός.** 1. The Cross. 2. A signature.
- σταυροφανεῖα.** 1. Feast of the Invention of the Cross. 2. A procession in which the Cross is borne.
- σταυροφόροι.** The six great dignitaries of the Great Church, who wore a cross on their caps. See *ἐξωκατάκοιλοι*.
- σταυροφύλαξ.** The custodian of the True Cross at Jerusalem.
- σταυρώνειν.** 1. To crucify. 2. To make the sign of the Cross.
- σταυρώσιμα, τὰ.** Hymns in honour of the Cross.
- σταυρώσιμος ἡμέρα.** 1. Holy Cross Day. 2. Any day in Holy Week.
- σταυρωτός.** Cruciform.
- στέμμα.** The imperial crown.
- στρέωμα.** The armament.
- στεφανή.** The tonsure.
- στεφανίτης.** An ecclesiastic.
- στέφανος.** The nuptial crown.
- στεφανοῦν, στεφανοῦσθαι.** To marry, to be wedded.
- στεφάνωμα.** A bridal.
- στιχάριον.** 1. An alb. 2. A tunic worn by deacons, subdeacons and readers.
- στιχηρὰ ἀπὸ στίχων.** Verses following a system of *στίχοι*.
- στιχηρόν.** A short hymn or verse.
- στιχηρός.** Epithet of some poetical books of the O. T. viz., Job, Psalms, Proverbs, Ecclesiastes and Canticles.
- στιχολογεῖν.** To chant the Psalms verse by verse.
- στιχολογία.** 1. The recitation of verses from the Psalms, or of hymns. 2. A system of *στίχοι*.
- στίχος.** A versicle from the Psalms, used as a key-note in a hymn, somewhat as the Western antiphon.
- στοιχάριον.** See *στιχάριον*.
- στολή.** 1. Vesture generally. 2. A vestment reaching to the feet, and worn by Bishops and Priests. *Not* the Western stole.
- στολίξειν.** To put the chrisom-robe on a person.
- στουδεῖον.** The Studium, or great monastery of CP.
- στουδίτης.** A monk of the Studium.
- στυλίτης.** A pillar-monk.
- συγγνώμην αἰτεῖν.** To take leave of a person.
- σύγγελλος.** 1. The private chaplain of a Patriarch, Bishop or Abbat, and usually his designated successor. 2. Any Metropolitan or Bishop. 3. A suffragan.

- συγχώρησις.** Absolution, indulgence.
συγχωρητικός. Remissory.
συγχωροχάρτιον. A letter of absolution or indulgence.
συλλέγειν. To assemble for worship.
συλλειτουργικά, τὰ. The office proper to a Reader during the Liturgy.
συλλειτουργός. An assistant minister during the celebration of the Liturgy.
σύμβολον. 1. The Holy Eucharist. 2. A creed. 3. A bell.
συμπαθία. Pardon, absolution.
συμπαθεῖν. To pardon.
σύμψηφος. A Bishop-Elect.
συνάγειν. To assemble for worship, esp. at the Liturgy.
συναξίς. 1. An assembly for worship. 2. The Holy Communion. 3. A collect. 4. The joint commemoration of Saints, or the festival of one Saint considered as belonging to a class, as S. Gabriel, representing the other Archangels.
συναξάριον. An abbreviated form of the Menologion, containing an account of the various festivals, read in the public office.
συνάπτειν. To say the offices of different hours together. (Lat. *accumulare*.)
συναπτή. 1. A collect, esp. the Ectene. 2. The Holy Communion.
συνεῖδαντοι. Concubines. (Lat. *subintroductæ*.)
συνθήκη. Monastic profession.
σύνθρονος. The stalls for the Bishops and clergy in the bema.
συνοδία. The companions of a Martyr.
συνοδικάριος. A Bishop delegated to a Council.
συνοδική, συνοδικόν. A synodical letter.
συνοδίτης. A member of a congregation of secular priests.
σύνοδος. An ecclesiastical Council.
σύνοψις. † A manual of prayers, extracted from the various office-books.
συντάσσεσθαι. 1. To attach one's self to, to join. 2. To take leave of.
συντακτήριον. A bidding farewell.
συντελεία. The end of the world.
συντεκνία. Spiritual affinity.
συντέκνισσα. A fellow-sponsor. (O. Eng. *Gossip*.)
σύντεκνος. 1. A fellow-sponsor. 2. A groomsmen.

συντυγάνειν. To converse with, to speak.

σύστασις. The fourth grade of penitents, allowed to be present at all services except the Liturgy. (Lat. *consistentes*.)

συστατικαὶ ἐπιστολαί. Letters commendatory. (Lat. *formatæ*.)

σφικτουριον. A seamless vestment.

σφραγίς. 1. A seal. 2. The sign of the Cross. 3. A Host stamped with the Cross. 4. A particle of the Host. 5. Benediction with the sign of the Cross. 6. Baptism. 7. Confirmation. 8. Tonsure. 9. Election, ordination. 10. A suffrage, or intreaty for the prayers of the Saints.

σφραγίζειν. 1. To sign with the Cross. 2. To ordain.

σχεδᾶριον. 1. A deed or schedule. 2. A deed-box.

σχέσις, σχετική. The illative honour paid to images.

σῆμα. 1. Any state, condition, or habit. 2. esp. an ecclesiastical grade. 3. The monastic dress, distinguished as *μικρόν* and *μέγα*.

σχηματολόγιον. The office for conferring the monastic habit.

σωλέας &c. See *σολέα*.

σωματεῖον. A corporate body, a college.

T.

Τακτικά. Rituals.

ταξέωτης. An apparitor.

ταξίαρχης. 1. The Censor of a monastery. 2. Epithet of S. Michael the Archangel. 3. The founder of a religious order.

ταξίαρχος. See *ταξίαρχης* N° 3.

τάξιμον. A row, a rank.

τάξις. 1. An ecclesiastical grade. 2. A monastic order. 3. The order of a ceremony. 4. A court. 5. A book of statutes or acts.

ταπεινότης. Humility. Title used by Patriarchs.

ταυρέα, ταυρία. A leathern scourge.

τεάφη, τεάφιν, τεάφον. Sulphur.

τέλειον (ἐλθεῖν ἐπὶ τό). To accomplish a penance, to be reconciled to the Church.

τελειοποιεῖν. To baptize.

τέλειος. A baptized Christian.

- τελειοῦν.** To die; esp. by martyrdom.
τελείωσις. 1. Perfection. 2. Baptism.
τέλεσμα. An enchantment.
τελετάρχης. A consecrator.
τελεταρχικός. Consecrating.
τελώνιον. An evil spirit.
τέμπλον. 1. The bema. 2. The Order of Templars.
τέμπορες. The Ember-seasons.
τένας. The neck.
τεσσαρακονθήμερον. 1. The forty days of Lent. 2. The forty days before Christmas.
τεσσαρακοστά. 1. The fortieth day after death. 2. A service for the dead said on that day.
τεσσερακοστή. 1. Lent. 2. Any fast of more than a week's duration.
τεσσαραντολειτούργημα. Masses said for forty days.
τεσσαρεσκαιδεκῆται. Those who celebrated Easter on the fourteenth day of the moon. (Lat. *Quartodecimani*.)
τετελεσμένα. See *προηγιασμένα*.
τετράβηλον. The curtain of the altar-canopy.
τετράδα, τετράς. Wednesday.
τετραδοπαρασκευή. The fast of Wednesday and Friday.
τετραπόδιον. A portable table in churches for exhibiting icons, or receiving fruits &c. for benediction.
τετραώδιον. A Canon of four Odes.
τετυπωμένη. A letter commendatory from a Bishop. (Lat. *formata*.)
τζάγγη, τζάγγιον. A buskin.
τζουίζα. Ordeal.
τιμάριον. Pay, stipend. (Lat. *honorarium*.)
τιμιότης. Reverence; a title of respect.
τμήμα. A section of Scripture.
τόμος. 1. The Minutes of a Council. 2. The decrees of a Council. 3. esp. those drawn up by S. Leo the Great against Eutyches. 4. The deed testifying the election of a Bishop.
τοποτηρητής. A vicar or deputy. (Lat. *Locum tenens*.)
τόσος, εἰς τὰς τόσας. At such a date.
τρακταίξειν. To treat of, to manage.
τρακταῖσμός. A treatise.
τράπεζα. The nave of a church.
τράπεζα ἱερά. 1. The Altar. 2. The credence-table.
 3. The act of communion.

- τραπεζήρης.** The Refectioner of a monastery.
τραπεζαρία. The Refectioner of a nunnery.
τραπεζιατικόν. Table-expenses.
τραπεζοφόρον. The outer altar-cloth.
τριαδικόν. A hymn in honour of the Holy Trinity.
τριγώνια, τὰ. A pattern of triangles formerly placed on the **στιχάριον**.
τριθέκτη. The third and sixth Odes of a Canon sung at Matins.
τριήριον. A candlestick with three branches.
τρίκογχος. A church with a triple apse.
τρίμορφον. An icon of the Saviour, standing between the Blessed Virgin and S. John Baptist.
τριαάγιον. The hymn beginning "Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us." It is not to be confounded with the *Tersanctus*.
τριαγίου εὐχή. The prayer said secretly by the celebrant while the choir sings the Trisagion.
τρίτα. Office for the dead three days after the decease.
τρίφωτον. See **τριήριον**.
τρίχινον. A haircloth robe worn by monks.
τρίχοκουρία. Tonsure.
τρίψαλμος. 1. Any three psalms said together. 2. esp. Pss. 3, 6, 63.
τριώδιον. 1. A Canon of three Odes, sung in penitential seasons. 2. The office-book containing the services from Septuagesima to Easter.
τροπαιοφόρος. Epithet of S. George the Martyr.
τροπάριον. The generic name for a short hymn, so called from *turning* to the **εἰρμός** on which it is rhythmically modelled.
τροῦλλος (sometimes **τροῦλλα**). The dome of a church.
τρωκτὰ καὶ πότα. Offerings of food and wine made on Saints' Days and at funerals.
τυμπανιαῖον. A corpse possessed by a vampire.
τυμπανίτης. One who has died excommunicate, so called from the belief that the body swelled and turned black, but would not become corrupted until the anathema was removed.
τυπικόν. 1. A book of rubrics. (Lat. *ordinarium*.) 2. A selection from the Psalter sung in certain offices. 3. An office said on certain Sundays in the Liturgy instead of the two first antiphons, and also at Sext or None

at various seasons. The 103^d and 146th Psalms always form part of it. See Neale. Intro. II. 941.

τύπος. A form or rite.

τυρίνη. The last week of cheese-eating before Lent; Quinquagesima.

τυροαπόθεσις. do.

τυροφαγίη, τυροφάγος. Quinquagesima Sunday.

Υ.

Ὑδροπαραστάται. Those who celebrated the Holy Eucharist with water. (Lat. *Aquarii*.)

ὑιοθεσία. Adoption.

ὑιοθετεῖν. To adopt.

ὑιότης. Title given to Bishops by the Pope. (Lat. *Filiatio*.)

ὕμνος. A hymn. ὕμν. ἀγγελικός. 1. The *Tersanctus*.

2. The *Gloria in Excelsis*. ὕμν. ἐπιλύχνιος. Psalm 141.

ὕμν. ἐπινίκιος. The *Tersanctus*. ὕμν. ἐσθίνος. The

morning office. ὕμν. μυστικός. See *χερουβικός*. ὕμν.

σεραφικός. The *Tersanctus*. ὕμν. χερουβικός. A hymn

in the Liturgy immediately succeeding the Prayers for the Faithful, and before the Great Entrance.

ὑπακοή. A variety of the sticheron, usually occurring in the office after Psalm CXIX.

ὑπαναγνωστικόν. A letter or document.

ὑπανδρεύειν. To give in marriage.

ὑπανδρία. Matrimony.

ὑπανδρος. A wife.

ὑπαντή, ὑπαπαντή. Candlemas Day.

ὑπεκκλησίαν. The representative of the Emperor on public occasions.

ὑπερευλογημένη. 1. Pre-eminently blessed; Epithet of B. V. M. 2. A theotokion beginning with this word.

ὑπέροθεσις. An extra fast.

ὑπέριτιμος. Title of Metropolitans.

ὑπερῶον. The womens' gallery in a church.

ὑπηρεσία. 1. A household. 2. A ministry in the Church, esp. of a subdeacon. 3. The church-vessels &c. (Lat. *ministerium*.)

ὑπηρέτης. A subdeacon.

ὑποβολεύς. A succentor.

ὑπογονάτιον. See *ἐπιγονάτιον*.

- ὑπογραμμόν.** An example.
ὑποδιακονικόν. The subdeacon's place in Church.
ὑποδιάκονος. A subdeacon.
ἵποκαμίσιον. A species of cassock worn under the stocharion or alb.
ὑπομανίκιον. See **ἐπιμανίκιον.**
ὑπομνησκαν. 1. The official charged with the receipt of all petitions and memorials addressed to the Patriarch. 2. A prompter, to assist the Patriarch if at fault in the recitation of the public office.
ὑπομνηματογράφος. The secretary of the College of Bishops.
ὑπομνηστικόν. A document. (Lat. *Commonitorium*.)
ὑπόπτωσις. The third grade of penitents, admitted into the lower part of the nave, but obliged to remain prostrate. (Lat. *substrati*.)
ὑποφανητής. A succentor.
ὑποψήφιος, ὑπόψηφος. 1. A Bishop Elect. 2. A candidate for a bishopric.
ὑφάσματα, τὰ. † The four pieces of cloth, embroidered with the evangelistic symbols, placed on the corners of an Altar before the **κατάσαρχα** is put on.
ῥφος, τό. A copy of the Gospels.
ὑψωσις. 1. The elevation of the Host. 2. That of the **παναγία.** 3. Holy Cross Day.

Φ.

- Φαινώλης, φαινώλιον.** 1. A cloak worn by secular persons. 2. A chasuble.
φακεόλιον, φακεώλιον, φακεωλὶς, φακιόλιον. 1. † A hood. 2. † The **ἐπιτραχήλιον.** 3. A turban.
φαντασία. 1. Any vision. 2. A bad dream. 3. Pomp.
φεγγεῖον. The nimbus or aureole round the head of a Saint.
φελόνιον, φελώνης. A chasuble.
φιάλη. A fountain attached to a Church.
φίβλα. A brooch or morse. (Lat. *fibula*.)
***φιλακόλουθος.** A church-goer, a devotee.
φιλοκαλεῖν. To cleanse, to adorn.
φιλοσοφεῖν. To adopt the monastic life.
φιλόσοφος. A monk.

- **φιλότιμον*. A present made at intervals by Bishops to the Patriarch.
φορεῖν, φορενεῖν. To vest.
φόρεμα. A vestment.
φουρνιτοῦρον. Leavened bread.
 **φραγκόφων*. A Roman Catholic.
φρεμενουριος. (*Frère mineur*.) A Franciscan.
φρέριος. 1. A friar, esp. a Franciscan. 2. A Templar or Hospitaller.
φροντιστήριον. A monastery.
φυλακῆς. A captive.
φυλακίτης. A captive.
φυλακτήριον. 1. A Jewish phylactery. 2. An amulet or charm.
φυλακτόν. 1. An amulet. 2. A reliquary worn round the neck.
φυλάσσειν. To observe a feast or fast.
φωνή. 1. A decree. 2. A musical tone.
φῶτα, τὰ. The Epiphany.
φωταγωγικά. Short hymns in honour of God as the Giver of Light.
φωταγωγός. A lamp.
φωταψία. The expenditure for lighting a church.
 **φωτιατικά, τὰ*. Fees paid to a priest at New Year and Easter for blessing a house with holy water.
φωτίζειν. To baptize.
φώτισμα, φωτισμός. Baptism.
φωτιστήριον. A baptistery.

X.

- Χαμεύνη*. A monk's pallet.
χαμεννία. The act of sleeping on the ground, or on the *χαμεύνη*.
χάνειν. To destroy.
 **χαντζής*. A pilgrim to the Holy Sepulchre.
χαράθριον. The mattress or skin which formed a monk's bed.
χαράτζιον. †The fee paid by a new Patriarch to the Sultan.
χαριστικάριος. A monk only partially supported by his convent. (Lat. *Præbendarius, oblatus*.)
χαριστική. A prebend or donative.

- χαρτουλάριος.** A custodian of deeds. (Lat. *chartularius*.)
χαρτοφυλάκιον. A deed-box.
χαρτοφύλαξ. The Registrar of a Bishop and issuer of marriage licences.
χειμαζόμενοι. A class of penitents or energumens.
χειροθεσία. 1. Benedictory imposition of hands. 2. Ordination to all grades below that of Deacon. 3. The episcopal benediction at Vespers.
χειρονομεῖν. To mark-time, to conduct a choir.
χειροπιασθεῖς. Taken in the act, red-hand.
χειροσήμαντρον. The hammer for the semantrum.
χειροτονία. 1. Election to an office. 2. Ordination, properly of Deacons and all higher grades.
χερνιβόξεστον. A ewer and basin.
χήρα. 1. A widow on the Canon. 2. A Deaconess.
χρηεῖον. An alms-house for widows.
χηρικόν. The order of widows.
† χοναντήριον. A piscina below the altar.
χόνι, χόνιον. A piscina below the altar.
χόρος. A choir.
χοροστάσιαι. The choir-stalls.
χρίσμα. The Holy Chrism, consecrated by Bishops only.
χριστιανίζειν. To profess Christianity.
χριστιανισμός. Christianity.
χριστιανός. 1. A Christian. 2. A catechumen. 3. One who has been confirmed.
χριστοφόρος. 1. An epithet of certain Saints, as S. Paul and S. Mary Magdalene. 2. A communicant.
χῦμα. In monotone, without modulation.
χωρεπίσκοπος. A rural Bishop, of rank and power inferior to a Bishop.
χωρίζειν. To excommunicate.

Ψ.

- * **Ψάλσιμον.** The ecclesiastical chant.
ψαλτήρ, ψαλτήριον. The Psalter.
ψάλτης. A chorister or singer, a minor ecclesiastical grade.
*** ψαλτικόν.** See **ψάλσιμον**.
*** ψαλτρία.** A female chorister (in nunneries).
ψευδάββας. A false monk.
ψηφᾶς. A juggler.

ψηφηφορεῖον. The conclave in which a Patriarch is elected.

ψηφηφορικόν. The notice of election.

ψηφίζειν. To elect a Bishop.

ψηφίς. A stone for mosaic work.

ψηφισμα. Notice of the election of a Bishop.

ψιᾶθιον. A mat of reeds, palm-leaves or papyrus, used by monks.

ψυχαγωγός. † Epithet of S. Michael the Archangel.

ψυχικόν, τό. Alms.

ψυχικὸν ἁμάρτημα. A mortal sin.

ψυχικός. Belonging to the soul; natural; the mid-term between *σωματικός* and *πνευματικός*.

ψυχόπιττα. Bread given in alms to obtain prayers for the dead.

† **ψυχοσάββατον.** All Souls' Saturday; the Vigil of Pentecost.

Ω.

Ὠιδή. A Hymn, a division of a Canon.

ὠμοφόριον. 1. A Bishop's pall. 2. A large veil.

ὠράριον. The Deacon's stole.

ὠρολόγιον. An office-book containing the Canonical Hours and portions of the festival services of the year &c.

ὠρολογόπουλον. An abridgement of the Horologion, answering to the Western *Hora Diurna*.

ERRATA.

- Page 68, line 17, for ἦν and μένη, read ἦν and μένη.
" 133, " 9, for trough read through.
" 196, " 22, for His read his.
" 209, " 13, for candles read lamps.
" 288, " 16, for ἀγνωπαί read ἀγνωπαί.
" 302, " 5, for left read right.

There are several other errors of less moment, chiefly in punctuation, inevitable in a book revised at so great a distance from the press.
